PROVISION OF MUJAHID: NO 8

THE BOOK OF EEMAAN

The Basis, reality and invalidation of Eemaan

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Introduction

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah. We praise Him and seek His assistance. We ask for his forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allah guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no god but Allah, alone, He has no partner, and I bear witness that Muhammad is His Servant and Messenger.

The source of all evil is the deviation from truth and its straight path. The goodness of all matters is the following of truth and adherence to its right way. Truth is the fixed state in which Allah ﷻ has created His creation. No created being in the world has been created by other than Allah. He, Alone, has created everything in this world. Allah ﷻ has created every creature in a particular way and managed its affair in a certain manner. Allah ﷻ is Perfect and exempt from any deficiency or error. Goodness is in His Creation and Management. Anything which deviates from Allah's way and management is bound to be ruined. Allah ﷻ has created the heavens and the earth with truth and wisdom. They are both useful by His creation and management. Allah ﷻ says

> ***﴾Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined﴿***[1]

Man is one of Allah's creatures. The goodness of his life depends on his knowledge of truth and on following this truth. Its

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[1] *Al-Anbiya' - Al-Aayah* 22.

corruption is the result of his ignorance of the truth, or his disobedience to it, though he may know it.

Allah ﷻ is the Truth, from Him comes the truth and His commands and management are the truth. The cause of the corruption of humanity originates from disbelief in Allah, the Creator, from disbelief in His commands and management and from disbelief in the Truth which He revealed. The cause of the goodness of this life originates from the belief in Allah ﷻ, the belief in the Qur'an and obedience of His commands and will. Allah ﷻ says

> ***﴾Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whoever turns away from My Reminder (That is, neither believes in this Qur'an nor acts on its orders) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection﴿***[2]

Nobody follows Allah's guidance except those who believe in Him, remember Him, feel His presence, attributes and His Greatness. Those who forget to remember Allah are misguided. Man is tried in this world by two things. First, remembering Allah and following His guidance. Second, forgetting Him and going astray. Man is at a crossroads. A road of belief, guidance and happiness in this world and in the Hereafter. A road of disbelief, misguidance and misery in this world and in the Hereafter.

Accordingly, the most noble knowledge a man can learn and teach to others is the basis of belief (***Eemaan***) and its requirements. The best precautionary measures he can protect himself with is the knowledge of the characteristics of disbelief (***Kufr***), its causes and exigencies. If man has insight into these two important things, he will know the way of his happiness and follow it, and avoid the way of his misery.

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[2] *Ta-Ha - Al-Aayataan* 123-124.

In this book, we hope to elucidate the pillars of *Eemaan* and the characteristics of *Kufr* and its causes. Allah ﷻ is the One who guides us to truth. If we do right, it is only from Allah, the Truth. If we err, its only from ourselves and from Satan. We ask Allah ﷻ to forgive us.

To obtain utmost benefit from this book, we tend to divide it into three parts:

Part One: The Basis of Eemaan.

Part Two: The Reality of Eemaan.

Part Three: The Invalidation of Eemaan.

Part One: The Basis of Faith

Allah, the Glorious and Exalted, said:

> ***﴾The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His messengers". And they say: "We hear, and we obey: (we seek) your forgiveness, our Lord, and to You is the end of all journeys"﴿***[1]

Allah also says:

> ***﴾O you who believe! Believe in Allah and His Messenger, and the scripture which He has sent to His Messenger and the scripture which He set unto those before (him). Any who denies Allah, His angels, His Books, His Messengers, and the Day of Judgement, has gone far, far astray.﴿***[2]

> ***﴾It is not righteousness that you turn your faces towards east or west; but it is righteousness to believe in Allah and the Last Day, and the angels, and the Book, and the messengers... ﴿***[3]

When the angel Jibreel came to the Prophet (ﷺ) disguised as a Bedouin and asked him about Islam, *Eemaan* (faith) and *Ihsaan*, the Prophet (ﷺ) said about faith: "(It means) the belief in Allah, His

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[1] *Al-Baqarah - Al-Aayah* 285.
[2] *An-Nisa' - Al-Aayah* 136.
[3] *Al-Baqarah - Al-Aayah* 177

angels, His Books, His Messengers and the Last Day; and belief in *Al-Qadaa' wal Qadar* (Divine Preordainment) good or bad".[4]

These then are the six bases of faith. They are the principles and foundations with which the messengers were sent and for which the divine scriptures were revealed. The faith of any person is incomplete without his belief in all of them, in the way and manner indicated in the *Qur'an* and the *Sunnah* of the Prophet (ﷺ). Whoever denies any of those six truths places himself outside the boundaries of faith and becomes a *Kaafir* (disbeliever).

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[4] Narrated by *Imam Muslim* on the authority of *Umar Ibnu al-Khattaab*, ""*Saheeh Muslim Bisharh an-Nawawee*", Vol. 1, p. 157. *Al-Bukhaaree* narrated the same *Hadith* on the authority of *Abee Hurayrah*, see: "*Al-Bukhaaree maa Fath al-Baaree*", Vol.1, p. 96, 97.

Chapter 1:Faith in Allah The Glorious and Exalted

Faith in Allah, the Glorious and Exalted, is the firm conviction that Allah is the Lord, Creator and Master of all things; that He alone is worthy of undivided worship (which takes the form of prayers, fasting, supplication, hope, fear, submission and surrender); that He is distinguished by all the attributes of perfection and completeness and that He is above any faults or deficiencies.

Types of Tawheed (Monotheism)

Faith in Allah incorporates *Tawheed* in three areas: His Lordship (*Rububiyyah*), His worship or *Uluhiyyah*, His Names and Attributes (*Asma' Was Sifaat*). *Tawheed* in this context is the conviction that Allah alone possesses the qualities of Lord, god, the attributes of perfection and the names of Glory. A servant does not believe in Allah when at the same time he denies that He is the Lord of all things, and that there is no Lord but Him; that He is the god of all things and that there is no god but Him; that He is perfect in His names and attributes, and that none but He is perfect.

These are the three types of *Tawheed* which indicate the meaning of belief in Allah, the Exalted and Glorious[1]. The following is a detailed account of each type:

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[1] See: "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 76, and "*Tayseer al-Azeez al-Hameed*", p.17, and "*Ar-Rawdah an-Niddiyyah*", p. 9, based on "*Madaarij as-Saaliqeen*". However, some scholars have reduced these three types of Tawheed to two: One in knowledge and belief which include Tawheed Allah in His Lordship and Names and Attributes, and one type in *Al-Iraadah* and *Al-Qasd* (Will and Intention) which is Tawheed Allah in His Worship. See: "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 88, and "*Fathu al-Majeed* ", p. 15, and "*Sharh Qaseedat Ibnu al-Qayyim*", Vol. 2, p. 259, and "*Tatheer al-I'tiqaad*", p. 3.

1 - The Tawheed of Lordship (Rububiyyah)

The word 'Lord' in itself refers to a relationship of dominance and control[2]. Allah's Lordship over His creation means that He alone is their Creator, Master, and Regulator of their affairs.

To attribute Lordship solely to Allah means: conviction that them life and death, who bestows benefactions and visits with hardship; the One who responds to their supplication; the One who gives and deprives and has power over them. Creation and commandment are His and to Him is all the power. Allah (ﷻ) says:

> ***﴿His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds﴾***[3]

Incorporated in this *Tawheed* is the belief in predestination. That is the conviction that every happening issues from the Knowledge, Will and Power of Allah[4].

In other words, this *Tawheed* means attesting that Allah is the absolute executor of actions in the universe: through creation, organisation, administration, enforcement of change, increase, decrease, provision of life and death, and other actions in which none is associated with Allah, Glorious and Mighty is He.

Clear expression of this type of *Tawheed* is found in virtually every chapter of the *Qur'an.* It is like a foundation for all other types of *Tawheed.* For only the Creator, Master and Administrator, merits worship, reverence and submission, to Him alone should be all the praise, gratitude, remembrance, supplication, hope and fear. All acts of worship should be directed solely to Him who alone possesses the power to create and to command[5].

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[2] See: "*Al-Misbaah al-Muneer*".
[3] *Al-Aaraaf - Aayah* 54.
[4] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 76,77, and "*Tayseer al-Azeez al-Hameed*", p.17,18.
[5] See: "*Tafseer at-Tabaree*", vol. 5, p. 395, and "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 9.

On the other hand, the Creator, Master and administrator is alone worthy of the attributes of Majesty, Beauty and Perfection. These attributes belong only to the Lord of the Worlds. It is impossible for the characteristics of Lord and Master to belong to one who is not Eternal, all-Hearing, all-Seeing, Omnipotent, Omniscient, doer of whatever He wills, Wise in all His actions and words[6].

That is why we find the *Qur'an* has mentioned *Tawheed* of Lordship in the context of praising Allah, worshipping Him and surrendering and submitting to Him, as well as in the context of informing us of His Majestic attributes and glorious names.

In the context of praising, Muslims recite several times in every ritual prayer:

﴾Praise be to Allah, Lord of the Worlds﴿ [7]

Allah (ﷻ) says:

﴾Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds﴿ [8]

In the context of surrendering and submission to Allah, the Exalted and Glorious:

﴾Say: Verily, Allah's Guidance is the only guidance, and we have been ordered to surrender to the Lord of the Aalameen (mankind, Jinns and all that exists)﴿ [9]

In the context of directing one's sincere intention and will to Allah, He says:

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[6] "*Fathu al-Majeed*",p. 13, and "*Al-Asilah wal Ajwibah*" (Questions and Answers), p. 29, 30.
[7] *Al-Faatiha* - *Aayah* 2.
[8] *Al-Jaathiya* - *Aayah* 36.
[9] *Al-An'am* - *Aayah* 71.

﴾Say: Verily, my prayers, my sacrifice, my living and my dying are for Allah, Lord of the Aalameen﴿[10]

In the context of asking for only Allah's support He says:

﴾Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, who feeds and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not (O Muhammad) of the idolaters﴿[11]

In the context of invocation and supplication, Allah (ﷻ) says:

﴾His verily is all creation and commandment. Blessed be Allah, the Lord of the Aalameen! (O mankind!) invoke your Lord humbly and in secret. He loves not the aggressors﴿[12]

In the context of worshipping Allah, the Exalted and Glorious, Allah says:

﴾And why should I not worship Him (Allah alone) Who has created me, and to Whom you shall be returned﴿[13]

﴾O mankind! Worship your Lord, Who created you and those who were before you so that you may become Al-Muttaqun (the pious). Who has made the earth a resting place for you, and the sky a canopy; and sent down rain from the sky, thereby producing fruits as food for you. Then do not set up rivals to Allah while you know﴿[14]

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[10] *Al-An'am - Aayah* 162.
[11] *Al-An'am - Aayah* 14.
[12] *Al-A'raaf - Al-Aayataan* 54-55.
[13] *Yaaseen - Aayah* 22.
[14] *Al-Baqarah - Al-Aayataan* 21-22.

The Creator of the heavens and the earth and all that is therein is the only One who merits being taken by worshipers for a deity and protector, One to whom they surrender themselves, supplicate and direct (their words and actions).

We also find the *Qur'an* combining Allah's Lordship (which is manifested in His possession of the heavens and the earth and all that is therein), His administration of them, and His glorious names and exalted attributes.

﴿Allah! Laa ilaaha illaa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great﴾[15]

The Creator of the heavens and the earth is Alone the Living who never dies, the Self-subsisting, the omniscient, the Guardian, the Most High, the Supreme. Allah (ﷻ) says:

﴿And indeed We have created man, and We know what his ownself whispers to him, and We are nearer to him than his jugular vein (by our knowledge)﴾[16]

﴿Should He not know what He has created? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)﴾[17]

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[15] *Al-Baqarah - Aayah* 255.
[16] *Qaaf - Aayah* 16.
[17] *Al-Mulk - Aayah* 14.

There is absolutely no doubt that He who created mankind is the One who watches over them, who understands their finest mysteries and is well acquainted with all that they do.

As for those who attest to the fact that Allah is Lord and creator of everything, but do not believe in Him as the only god and associate others with Him in worship, and do not believe in *Tawheed* of Allah in His names and attributes, by denying them or assigning to them characteristics of human beings or make corrupt and baseless interpretations of them: to such people *Tawheed* is of no avail. It does not bring them out of the province of *Kufr* into the dominion of faith. Allah, the High and Exalted, said that the polytheists attested to the fact that Allah alone created everything yet they remained polytheist[18] . That was because they refused to take Allah alone as their sole god and persisted in worshipping other than Him, and because they did not have *Tawheed* in Allah's names and attributes, rejecting and disbelieving some of them. In the *Qur'an*, Allah says about them:

> **﴾And most of them believe not in Allah except that they attribute partners (unto Him: that is they are Mushrikun -polytheists)﴿**[19]

Mujaahid commented on this verse, saying: "Their belief in Allah was manifested in their saying that Allah created them, sustains them and takes their lives back. Their faith is accompanied with the polytheism of worshipping others in association with Him"[20].

Our early predecessors said: "When you ask them who created the heavens and the earth, they say that Allah did. But, in spite of this, they continue to worship other than Him"[21]. Allah (ﷻ)

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[18] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 79, and "*Fathu al-Majeed*", p, 17, and "*Tayseer al-Azeez.*
al-Hameed", p, 17, and "*Tatheer al-I'tiqaad*", p. 5.
[19] *Yusuf - Aayah* 106.
[20] See: "*Tafseer at-Tabaree*", Vol. 16, p. 287.
[21] *Ibnu Katheer* mentioned it on the authority of *Ibnu Abbaas, Mujaahid, At'a, Iqrimah, Ash-Shaabe, Qutaadah, Ad-Dahaak and Abdur Rahmaan*

said that those polytheists believe that He is the Creator, Provider and Master,

> **﴾And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from the worship of Allah, Who created them)?﴿**[22]

> **﴾Say (unto them, O Muhammad): Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And Who disposes of affairs? They will say: "Allah". Then say: "Will you not then be afraid of Allah's punishment (for setting up rivals in worship with Allah)?﴿**[23]

Thus, not everyone who attests that Allah is Lord of all things is a believer in *Tawheed* when it comes to His deification and His names and attributes[24] . Most people do not deny the creator, or His Lordship over all creation, but most of their infidelity (*Kufr*) comes from their worship of other than Allah, the Exalted and Glorious[25].

2 - The Tawheed of Worship (Uluhiyyah)

This means that the believer holds the firm conviction that Allah (ﷻ) is the True God and that there is no god but Him, and that

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Bnu Zaid Bnu Aslam - see: "*Tafseer Ibnu Katheer*", Vol. 2, p. 494, and "*Tafseer at-Tabaree*", Vol.16, p.286-288.

[22] *Az-Zukhruf - Aayah* 87.

[23] *Yunus - Aayah 31.*

[24] "*Fathu al-Majeed*", p. 17, and "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 9.

[25] "*Ihyaa Ulum ad-Deen*", Vol. 1, p. 182, and "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 78.

he directs his worship only to Him. *Al-Ilaah* is *Al-Ma'luh*[26] (Allah is the One to be worshipped). Worship in Arabic means obedience, subservience and submission[27]. Some scholars defined it as complete love accompanied by complete submission. The worship of Allah (ﷻ) will not be correct except by these two: complete love with complete submission, and one of them is not enough to worship Allah. Allah should be dearest and He should be greater to a servant than anything else[28].

The *Tawheed* of *Uluhiyyah* is based upon worship that is dedicated, both in its inward and outward expressions, exclusively towards Allah, so that no aspect of it is directed to other than Him. A person who believes in Allah worships only Him and no other but Him: love, fear, hope, supplication, reliance, obedience, subservience, submission and all types and forms of worship are directed sincerely and purely towards Allah alone.

This type of *Tawheed* incorporates, in its real meaning, all the other types: it incorporates the *Tawheed* of Allah in His Lordship, His names and attributes. The reverse is not true. The *Tawheed* of the servant of Allah's Lordship does not mean that he deifies Allah[29]. That servant may attest to the Lordship of Allah and yet fail to worship Him. Similarly, the *Tawheed* of Allah in His names and attributes does not necessarily incorporate the other types of worship. The servant who attests to the Oneness of Allah as the god of all creation, that He alone deserves worship, that no other

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[26] It is in the form of *Faa'l* meaning *Mafuul*, for example, *Kitaab* meaning *Maktub* - see: "*Al-Misbaah al-Muneer*", and see also: "*Tareeq al-Wusul ilaa al-Ilmi al-Ma'mul*", p. 12.

[27] You say: make a road passable for traffic: meaning submissive - see: "*Asaas al-Balaaghah*", *Az-Zamakhsharee*, and "*Al-Misbaah al-Muneer*", and "*Tatheer al-I'tiqaad*", p. 6.

[28] "*Sharh Qaseedat Ibnu al-Qayyim*", Vol. 2, p. 259, "*Ighaatatu al-Luhfaan*", Vol. 2, p. 128-129, and "*Al-Ubudiyyah*" by *Ibnu Taymiyyah*, p.9.

[29] Note: the Tawheed of Allah in His Lordship over His creatures is decisive evidence that He, alone, deserves worship, as aforementioned when we talked about the Tawheed of Rububiyyah. But, most people do not accept the evidence out of obstinacy and disbelief. They accept His Lordship but not what it indicates of His worship.

being deserves any degree or form of worship, is simultaneously attesting to the fact that Allah is the Lord of the Worlds, that His are the names of excellence, the attributes of completeness.

Sincere worship should be devoted only to a Lord, and not to anyone or anything that is in any way deficient[30]. How could a servant worship he who did not create mankind or sustain them? Or worship someone who was in any way deficient? For this reason, the attestation of faith "*Laa Ilaah illa Allah*" (there is no god but Allah), incorporates all other forms of *Tawheed.* Its immediate meaning is the *Tawheed* of Allah in His Worship which incorporates the *Tawheed* of Allah in His Lordship, Names and Attributes.

This type of *Tawheed* is therefore the beginning of the *Deen* and its end, its inner and outer reality. Furthermore, humanity was created for the expressed purpose of achieving the *Tawheed* of *Uluhiyyah.*

> **And I (Allah) did not create not the jinns and men except they should worship Me (alone)**﴾[31]

Ibnu Taymiyyah wrote: "This *Tawheed* marks the difference between the monotheists and polytheists and punishment in this world and in the hereafter is based upon it. Those who do not believe in it are polytheists"[32].

For this purpose, Allah sent the prophets and revealed His Books to call people to worship Him alone as their only god. This type of *Tawheed* was the essence and foundation of each one of those messages. The Glorious and Mighty says in the *Qur'an*:

> **﴿And verily, We have sent among every nation a Messenger, (proclaiming): "Worship Allah (Alone)**

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[30] See: "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 79, onward.

[31] *Az-Zaariyaat - Aayah* 56.

[32] "*Risaalat al-Hasana wa as-Sayyiah*", by *Ibnu Taymiyyah* among a collection of letters, p. 261.

***and avoid Taaghut (all false gods: that is do not worship Taaghut besides Allah)*﴾[33]

Also, Allah says:

﴿And We did not send any messenger before you (O Muhammad) but We inspired him, (saying): None has the right to be worshipped but I (Allah), so worship Me (alone and none else)﴾[34]

The *Qur'an* reports that the prophets Noah, Hud, Salih and Shu'ayb used to say these words to their people:

﴿Worship Allah! You have no other god but Him﴾[35]

Allah, Exalted is He, also reported that prophet *Ibrahim* told his people:

﴿Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifan (Islamic monotheism, worshipping none but Allah alone), and I am not of Al-Mushrikun (those who worship others besides Allah)﴾[36]

As this *Tawheed* (of *Uluhiyyah*) is the essence of the religion of Islam, the two attestations of faith are its first cornerstones. The Prophet (ﷺ) said: "Islam is founded on five (basis): the attestation that there is no god but Allah and that Muhammad is His Messenger, upholding regular prayers, Zakat, fasting the month of Ramadan, and pilgrimage to the Ka'bah"[37]

The Prerequisite For The Tawheed of Uluhiyyah:

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[33] *An-Nahl - Aayah* 36.
[34] *Al-Anbiya' - Aayah* 25.
[35] *Al-Mu'minun - Aayah* 23, *Hud - Aayah* 61, *Al-A'raaf - Aayah* 65.
[36] *Al-An'am - Aayah* 79.
[37] Reported by *Al-Bukhaaree* and *Muslim* - see: "*Zaad al-Muslim feema Ittafaqa alayhi Al-Bukhaaree wa Muslim*", Vol. 1, p. 139.

The *Tawheed* of Allah in His *Uluhiyyah* (Worship) obliges us to direct towards Him alone all types and forms of worship, and purify our hearts of any other object of worship. This includes many obligations, among them:

1- The obligation of sincere dedication of love to Allah, the Exalted and Glorious. This means that the servant should not take any thing or anybody as an object of love of more importance than, or even equal to, Allah. Whoever does so is in fact associating others with Allah and could only be described as polytheist. Allah (ﷻ) says:

> **﴾And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else)﴿**[38]

For a servant to love someone or something as much as he loves Allah is an act of polytheism of the greater kind (*shirk Akbar*), a sin which Allah only forgives after sincere repentance[39]. By his very nature, man tends towards the love of self, parents, offspring, homeland and money. Sincere love for Allah does not mean the eradication of those natural feelings. What is demanded of the servant is that the worldly objects of his love take second place to Allah, and that his love for Allah is greater than his love for all else. This state prepares the servant for the sacrifice of what he holds dear and valuable for the sake of Allah when the time comes for making choices between the two loves. Allah has made a pledge to those who put their worldly loves and concerns before love for Him and His Messenger:

> **﴾Say: if your fathers, your sons, your brothers, you wives, you kindred; the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and**

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[38] *Al-Baqarah - Aayah* 165.
[39] "*Sharh Qaseedat Ibnu al-Qayyim*", vol. 2, p 268.

fighting in His cause (Jihaad), then wait until Allah brings His Decision (torment). And Allah guides not the people who are Al-Faasiqun (rebellious, disobedient to Allah)﴿[40]

2- The obligation of devoting supplication, reliance and hope to Allah alone in matters upon which only He has power. Allah (ﷻ) says:

﴾And invoke not besides Allah, any that will neither profit you, nor hurt you, but if you did so, you shall certainly be one of the Zaalimun (polytheists and wrong-doers)﴿41

Allah (ﷻ) says:

﴾And put your trust in Allah if you are believers indeed﴿[42]

﴾Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the way of Allah, all these hope for Allah's Mercy﴿[43]

3- The obligation of fearing only Allah. He who believes that some of Allah's creations could cause him harm by their own will and power[44], and consequently fears them, is in fact associating others with Him, the Glorious and Mighty. Allah (ﷻ) says:

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[40] *At-Tauba - Aayah* 24.

[41] *Yunus - Aayah* 106.

[42] *Al-Ma'idah - Aayah* 23.

[43] *Al-Baqarah - Aayah* 218.

[44] There is a distinction between the type of fear connected with worship and instinctive fear. The first should only be directed to Allah, the Glorious and Mighty. It means that a human being should hold a firm conviction that only Allah can cause him harm by His Will and through His Power, that any other being only bring about harm or good because Allah makes them the cause of such effects. On the other hand, the instinctive fear, such as fear of wild animals or in the face of a primed weapon, only effects the heart when the

{Then fear Me (Allah) much}[45]

Allah (ﷻ) also says:

{And If Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, Most Merciful}[46]

4- The obligation of dedicating purely and solely to Allah all physical forms of worship, such as prayer, prostration, fasting, animal sacrifice, pilgrimage; as well as all verbal forms, such as vows, seeking forgiveness, dedicating alms and the like. Those who dedicate any of those acts of worship to any other than Allah has fallen into polytheism. Allah (ﷻ) says:

{Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and Whoever sets up partners in worship with Allah, has indeed strayed far away}[47]

3 - The Tawheed of Names And Attributes:

In general, this means the firm conviction that Allah, the Glorious and Mighty, is characterised by all the attributes of perfection, is above all defects and deficiencies, and that He alone is distinguished from the rest of creation by these characteristics.

This *Tawheed* is achieved by attesting to all the names and attributes Allah reported about Himself, and those confirmed by His Prophet (ﷺ) in the *Qur'an* and *Sunnah*, without altering their

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anticipated real harm is direct and imminent. This fear does not detract from Tawheed as it is only part of instinctive nature that Allah placed in man.

[45] *An-Nahl* - *Aayah* 51.

[46] *Yunus* - *Aayah* 107.

[47] *An-Nisa'* - *Aayah* 116.

In his interpretation of the verse "***There is nothing like unto Him***", *al-Qurtubi* says: "It is believed, in this subject, that Allah in His Greatness, Glory, Sovereignty, beauty of names and venerable of attributes, is unlike any of His creation, and nothing could be described through likeness to Him. The terms the Shari'ah employs to describe both the Creator and His creation might be similar in appearance, but they indicate no resemblance between them in reality. The attributes of the (*Al-Qadeem*) Eternal, Exalted and Glorious is He, are incomparable to those of His creation"[52].

Al-Waasiti said: "Allah's self is not like any other self, nor are His names like any other names, nor are His actions like any other actions, nor are His attributes like any other attributes, except in the sense that the same terms employed to describe Him and His creation. The Eternal is above having the attributes of the newly created, and the newly created cannot possibly have any of His Eternal attributes. This is the creed of the people of Truth, the *Sunnah* and Jama'ah"[53].

In his interpretation of the above verse, *Sayyid Qutb* said: "Our instinct is naturally convinced of this, the created can never be equated with their Creator"[54].

Another component of this principle is placing Allah above anything that contradicts His description of Himself, or the descriptions by the Prophet (ﷺ) of Him.

The *Tawheed* of the attributes of Allah means that the Muslim should believe his creator to be above having a spouse, partner, equal, assistant, interceder (without Allah's permission) or protector. In addition, he should also place Allah above all imperfections, such as sleep, exhaustion, fatigue, mortality, ignorance, injustice, absent-mindedness, forgetfulness, prejudice, and so on.

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[52] "*Tafseer al-Qurtubi*", Vol.16, p.8 (*Matba'a Daar al-Kutub al-Misriyyah*).
[53] "*Tafseer al-Qurtubi*", Vol.16, p.9 (*Matba'a Daar al-Kutub al-Misriyyah*).
[54] "In the Shade of the Qur'an", Vol.7, p.272.

Second: The second principle stipulates that the only names and attributes to be ascribed to Allah are those mentioned in the *Qur'an* or in the *Sunnah*; they are directly communicated to us and are not the products of opinion and interpretation. Allah is to be described only by the attributes with which He had described Himself or with which His Prophet (ﷺ) had described Him. And He is to be named only by the names with which He had named Himself or with which His Prophet (ﷺ) had named Him. Allah surely knows best about Himself, His names and His attributes. Allah (ﷻ) says:

﴿Do you know better, or does Allah?﴾[55]

As He knows best about Himself, and His messengers were truthful and believed, only telling their people what Allah had revealed to them, then His names and attributes should be derived solely from the *Qur'an* and the *Sunnah*. Imam *Ahmad Ibnu Hanbal*, may Allah have mercy upon him, said: "Allah should only be attributed with those characteristics He described Himself with or was described by His Prophet (ﷺ), His names and attributes should not extend beyond the *Qur'an* and *Sunnah*"[56].

Nai'm ibnu Hamaad, the Sheikh of *al-Bukhaaree*, said: "A person who compares Allah to His creation becomes disbeliever (*Kaafir*), and a person who denies the attributes Allah ascribed to Himself, or that the Prophet (ﷺ) ascribed to Him, has become a disbeliever. None of those attributes bare any likeness or comparison"[57].

This principle requires every obligated servant (*Mukallaf**) to believe in the names and attributes mentioned in the *Qur'an* and *Sunnah* of His Prophet (ﷺ). The believer should comprehend them by the clear and common meanings they have in the Arabic

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[55] *Al-Baqarah - Aayah* 140.

[56] "*Ar-Rawdah an-Niddiyyah*", p.22, and "*Sharh al-Aqeedah al-Waasitah*", *Muhammad Khaleel Harra's*, p.21.

[57] Ibid., and "*Athaaf al-Kaainaat*", p.6, and "*Sharh Mallaa Ali al-Qaarree*", p.15.

language, with no amendments (through rejecting them or denying some of them) or alteration of their evident, direct meaning.

Third: This requires the obligated servant to believe in these names and attributes mentioned in the *Qur'an* and the *Sunnah* without enquiring after their nature and manner or investigating their essence. As attributes vary according to the self they characterise, finding out how they manifest themselves depends upon knowing that self and how it acts. As we cannot inquire into the nature of Allah, His essence and into how His actions take place, so we cannot ask about the manner in which His attributes are manifested[58]. For this reason, it was reported from many Salaf scholars who, when asked about the manner in which Allah is seated on the throne, said: "The sitting (*Istiwa'*) is known, the manner is unknown, believing in it[59] is an obligation, inquiring about it is a heresy"[60].

If someone were to ask: "How does Allah descend to the lower heavens?", We would reply by asking: "What is His nature?". If the questioner says: "I do not know Allah's nature", we say: "And we know not how He descends! To determine how an attribute is manifested, we should know the nature of He whose attribute it is: the attribute is but an aspect of its owner, dependent upon him. How could you expect us to explain the manner in which Allah descends, hears, sees, speaks, or sits upon the Throne, when you do not know what His nature is? If you attest that Allah is a constant, absolute reality, incorporating all the attributes of perfection, dissimilar from any other existing thing or being, you must accept that His hearing, seeing, speaking, descending, sitting and others are perpetual and real, and that He is characterised by the attributes of perfection which are not like the hearing, seeing, speaking, descending and sitting of the beings[61].

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* *Mukallaf*: a person obligated to observe the precepts of Islamic laws.

[58] *"Manhaj wa Diraasaat Lia'yaat al-Asma' wa as-Sifaat"*, *Sheikh Muhammad al-Ameen ash-Shankiti*, p. 25, and *"Ar-Rawdah an-Niddiyyah"*, p.23, 28.

[59] meaning: sitting (*Istiwa'*)

[60] *"Ar-Rawdah an-Niddiyyah"*, p.29.

[61] See: *"Ar-Rawdah an-Niddiyyah"*, p.34.

It becomes clear from the above that this *Tawheed* of names and attributes is damaged by various elements which should be avoided by Muslims. They are as follows:

1- Comparison (*Tashbeeh*): comparing the attributes of the creator to the attributes of the created. Such as the Christians who compared Christ the son of Mary to Allah the Exalted, the Jews who compared *Uzair* to Allah, the polytheists who compared their idols to Allah. And as some sects compared the face of Allah with the Human face, Allah's hand to the human hand, His hearing to human hearing, and so on[62].

2- Distortion (*Tahreef*) through false interpretation, change or alteration. Such as the alteration of the wordings of the names and attributes, by adding to them, subtracting from them or changing the grammatical constructions, such as in the verse: "***And Allah spoke directly to Moses***"[63], where the Arabic word Allah was declined to indicate that Moses spoke to Allah, and by so doing negating Allah's attribute of talking.

The safest method to adopt towards this issue is that of the early Salaf. They confirmed the attributes which Allah had confirmed to Himself and which His Prophet (ﷺ) had confirmed to Him, without distorting interpretation nor comparisons that are unbefitting of the Majesty and Oneness of Allah. We affirm the attributes mentioned in the *Qur'an* and the *Sunnah*, such as the face, the two hands, the occupation of the Throne, the descent to the lower heaven, anger, pleasure, and so on., without comparing them to human attributes or interpreting them in a way that leads to negating them[64]. We reiterate what Imam *ash-Shaafii* (رحمه الله) said: "I believe in Allah and in what revelation tells about Him, in the manner He intended; and I believe in the Messenger of Allah, and in what was

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[62] "*Al-Asilah wal Ajwibah al-Usuliyyah*", *Abdul Azeez al-Muhammad as-Salmaan*, p. 35, and "*Ar-Rawdah an-Niddiyyah*", p.35.
[63] *An-Nisa' - Aayah* 163.
[64] "*Al-Fiqh al-Akbar*", p. 15.

related about the Messenger of Allah, in the manner that he intended"[65].

3- Negation (*Ta'teel*): negating Divine attributes, and denying their existence in Allah, such as negating the perfection of Allah by denying His names and attributes, or negating the proper conduct towards Allah by abandoning His worship, or barring the created from its Creator, such as those who deny the fact that Allah created the universe and claim that it developed and evolved of its accord[66].

4- (*Takyeef*): ascertaining the manner in which Allah's attributes take form and also determining their essence.

This method of taking the names and attributes mentioned in the *Qur'an* and the *Sunnah* at face value, without any comparison, alteration, negation, nor *Takyeef*, is the method of the companions of the Prophet (ﷺ), their followers and those who followed their followers.

Ash-Shawkaani said: "The method adopted by the companions (ﷺ), their followers and those who followed them is to take the proofs of Allah's attributes at face value, without any false interpretation, comparison nor negation. Whenever they were asked about any of Allah's attributes, they would recite the evidence concerning it from the *Qur'an* and the *Sunnah* and avoid any other references. They said: "Allah said so, and this is the only thing that concerns us. We do not talk about that which we know not, nor were we permitted to do so by Allah. If the inquirer attempted to obtain any more out of them, they would chastise him for delving into what does not concern him. They forbade him from seeking what could never be attained without falling into heresy, which is not their path, nor is it what they had learned from the Prophet (ﷺ), and from the companions and their followers. In that noble era, there was consensus about Allah's attributes, and the path was one. Their only concern was with what Allah had commanded them to do, and the

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[65] "*Al-Asilah wal Ajwibah al-Usuliyyah*", p. 50.
[66] "*Ar-Rawdah an-Niddiyyah*", p.25, and "*Al-Asilah wal Ajwibah*", p.32, 33.

obligations He had instructed them to fulfil. Those included: belief in Allah, establishing regular prayers, paying *Zakat*, fasting, pilgrimage, jihad, charity, seeking beneficial knowledge, guiding the people to all types of good, seeking the praise of Paradise and avoiding the punishment of the Hell-Fire, enjoining good and forbidding evil, rectifying transgressors as much as it is possible. They never occupied themselves with any other matter that Allah had not instructed them to engage in, nor had they tarnished their worship with the innovation of inquiring after His nature and essence. In those days religion was pure and devoid of all heresy...[67]".

Types Of Attributes:

The attributes mentioned in the *Qur'an* and the *Sunnah* are of two types: individual attributes and attributes of actions.

Individual Attributes

Those are the attributes that are fixed constituents of Allah, constant parts of His very being. They include knowledge, life, power, hearing, seeing, the face, the hands, speech, sovereignty, majesty, exaltation, self sufficiency, mercy and wisdom.

The Attributes of Actions

Those are the attributes connected with Allah's Will and Power, such as His occupation of the Throne, His descent, marvelling, laughter, pleasure, love, detestation, wrath, joy, anger, stratagem and cunning.

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[67] See: "*At-Tuhaf fee Madaahibi as-Salaf*", p. 7, by *Ash-Shawkaani.*

Our obligation towards both types of attributes is confirming their ascription to Allah, Glorious and Mighty is He, in accordance with their meanings that befit His perfection. Those are the real meanings that are devoid of any comparison, negation, false interpretation or *Takyeef.* We should reiterate what Imam al-Shafi'i said: "I believe in Allah and in what He wished us to know about Him, and I believe in the Messenger of Allah and in what was related about him in the way that he approved of."

Allah's Names:

The names of Allah are those proper nouns employed in reference to Him in the *Qur'an* and the *Sunnah*. Every one of those names refers to one or more attribute of Allah. Each name is derived from its verbal noun, such as the All-Knowing, the Able, the All-Hearing, the All-Seeing, and so on. The name 'the All-Knowing', for example, is derived from the attribute of 'knowledge', and the same is true of the Merciful, the Beneficial, etc.

The name that incorporates the meanings of all the other nouns and attributes is the name 'Allah'. Some scholars, such as *Ibnu al-Qayyim, Sibawayh* and *at-Tabaree*, contended that it is derived from the word *'Al-Ilaah'*, meaning god. Others maintained that it is not derived from any other word[68].

There is no contradiction between those names being adjectives or nouns. The name 'Merciful', for instance, is both a proper noun and an adjective. All of Allah's names are adjectives of praise as well as being references to their proper meanings[69].

Those names were described as beautiful (*husnaa* in Arabic) because they describe the Most Excellent and Exalted being.

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[68] See: "*Fathu al-Majeed*", p. 11. *At-Tabaree* said that 'Allah' has to be worshipped and is the Lord of all His creation. "*Tafseer at-Tabaree*", Vol. 1, p. 123.

[69] "*Fathu al-Majeed*", p. 14, "*Al-Asilah wal Ajwibah al-Usuliyyah*", p. 44.

The *Tawheed* of Allah in His names requires the belief in each and every name He ascribed to Himself, and belief in the qualities and consequences incorporated in them. For example, 'the Merciful' which was mentioned in the *Qur'an* on more than one occasion: we must believe in it as one of the names of Allah, believe in the fact that mercy is one of the attributes of Allah, and also believe that Allah has mercy upon whomever He wishes. The same applies to all the other names of Allah mentioned in the *Qur'an* or in the Sunnah of His Prophet (ﷺ)[70].

The Number of Allah's Names:

Al-Bukhaaree and *Muslim* reported on the authority of *Abu Hurayrah* that the Prophet (ﷺ) said: "Allah has ninety nine names, one hundred minus one; and he who counts them all will enter Paradise, and Allah is "*Witr*" (One) and loves the "*Witr*" (that is odd numbers)"[71].

There is a consensus among the scholars that Allah's names are not confined to the number mentioned by the Prophet (ﷺ), which simply tells us that a Muslim who recites those ninety nine names will surely enter Paradise, but does not negate the existence of other names for the Almighty. The Prophet (ﷺ) told us about entering Paradise, not about the total number of Allah's names[72].

The proof that there are other names which the Creator did not reveal to us, was the following *Hadith* of the Prophet (ﷺ): "If

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[70] "*Al-Asilah wal Ajwibah al-Usuliyyah*", p. 44.

[71] Reported by *al-Bukhaaree, Tirmidhi, an-Nasaaee* and *Ibnu Maajaa* - See "*Saheeh al-Bukhaaree Maa Fath al-Baaree*", Vol. 5, p. 372, "*Hidaayat al-Baaree*", Vol. 1, p. 135 and "*Saheeh Muslim Bisharh an-Nawawee*", Vol. 17, p.5.

[72] "*Al-Asma' was Sifaat*", p. 6, *Al-Bayhakee*, "*Ithaar al-Haq Alaa al-Khalq*", p.169, *Al-Murtadee al-Yamaanee*, "*Fathu al-Baaree*", Vol. 11, p. 183, "*Tafseer al-Qaasimee*", Vol.7, p. 2911, "*Sharh al-Aqeedah at-Tahaaweyya*", p. 110, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p.5.

any Muslim afflicted with distress or grief makes this supplication, his supplication will be accepted: 'Oh Allah, I am Your servant, son of Your servant, son of Your maidservant. My forehead is in Your hand. Your command concerning me prevails, and Your decision concerning me is just. I call upon You by every one of the beautiful names by which You have described Yourself, or which You have revealed in Your Book, or have taught anyone of Your creatures, or which You have chosen to keep in the Knowledge of the Unseen with You, to make the *Qur'an* the delight of my heart, the light of my breast, and remove of any grief, sorrows, and afflictions'. Allah (ﷻ) will remove one's affliction and replace it with joy and happiness". The Companions, then, said: "Do we have to learn these words?" The Prophet (ﷺ) replied: "Yes, any one who heard them should learn them"[73].

Counting Allah's ninety nine names means: knowing them, learning them by heart, understanding them, believing in them, good observance towards them, preservation of their boundaries in our dealings with Allah, and supplicating Allah through them. Thus, the *Hadith* means that whoever committed those names to memory, contemplated their implications, respected their meanings, conducted himself in accordance with them, sanctified their owner, such a person will surely be rewarded with the Gardens of Paradise[74].

The Evidence For The **Tawheed** *of Names and Attributes:*

There is ample evidence for this type of *Tawheed* in both the *Qur'an* and the *Sunnah*. Barely is there a Surat or even a single page of the *Qur'an* that does not include a mention of Allah's names

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[73] *Ahmad* and *Abu Awaana* reported it in his "*Saheeh*". *Alhaythamee* said in "*Mujma' az-Zawaa'd*": it is reported by *Ahmad, Abu-Ya'laa* and *al-Bazzaar. Ibnu Hibbaan* authenticated it. See: "*Ithaar al-Haq*", p. 170, and "*Al-Asma' was Sifaat*", p. 6, 7, *Al-Bayhakee* and "*Sharh al-Aqeedah at-Tahaaweyya*", p. 110.

[74] "*Al-Asma' was Sifaat*", p. 6, "*Al-Asilah wal Ajwibah al-Usuliyyah*", p. 45, "*Fathu al-Baaree*", Vol. 13, p. 322 and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p.5, 6.

and attributes. It recounts them, and reminds us of them, in the course of all its subjects, such as *Tawheed*, worship, legislation, enjoining and forbidding, promise and warning, narratives and parables. On this occasion, we will discuss a Surat that encompasses the *Tawheed* of Allah's names and attributes, and a Verse (*Aayah*) which is considered one of the greatest of the *Qur'an*:

The Surat is Surat *al-Ikhlaas*, which the Prophet (ﷺ) said equals a third of the *Qur'an*[75]. Allah (ﷻ) says:

> ***Say (O Muhammad): "He is Allah, the One. Allah, As-Samad (the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). "He begets not, nor was He begotten; And there is none co-equal or comparable unto Him")***

This Surat credits Allah with all perfection and denies the existence of any deficiencies in Him.

The "One" means that Allah has no equal or likeness[76], that no person or thing enjoys the characteristics of perfection that are due to Allah alone.

The "*As-Samad*" means that He is sought in all situations and matters, that we direct ourselves towards Him in our moments of

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[75] *Al-Bukhaaree* reported in his "*Saheeh*" that *Abee Saeed al-Khudree* narrated that a man heard another man reciting Surat *Al-Ikhlaas* repeatedly. The next morning he came to the Prophet (ﷺ) and informed him about it as if he thought that it was not enough to recite. On that the Prophet (ﷺ) said: "By Him in Whose Hand my life is, Surat *al-Ikhlaas* is equal to one-third of the Qur'an". Also, *Abee Saeed al-Khudree* narrated that the Prophet (ﷺ) said to his Companions: "Is it difficult for any of you to recite one-third of the Qur'an in one night?". This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Messenger?". The Prophet (ﷺ) replied, "Allah the One, the Self-Sufficient Master is equal to one-third of the Qur'an". See: "*Saheeh al-Bukhaaree maa Fath al-Baaree*", Vol. 9, p. 49 and "*Zaad al-Maa'd*", Vol.1, p. 82.

[76] "*Al-Asma' was Sifaat*", p. 21, and "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 14.

need[77]. This name indicates that Allah alone is the one who merits the direction of our requests and supplications. This need for Allah is not decreased in any way by those who seek His creatures' assistance and turn their back to the Creator, those who have abandoned the Truth and wandered from the right path. As Allah is one, with no associate, the Creator and Sustainer of all existence with whom all power rests, the refusal of man to turn to Him in his moment of need is sheer ignorance and folly. All commandments are His[78]. And as the name "One" negates the attribution of any deficiency to Allah, the name "*As-Samad*" affirms the attribution of all perfection and majesty to Allah[79].

This explains why the Prophet (ﷺ) said that this Surat equals a third of the *Qur'an*. It incorporates the entire creed of Islam that is based upon affirming Allah's attribution with all perfection, negates any deficiency in Him, confirms His right to be worshipped and His right to be the only One whose assistance is sought.

The entire *Qur'an* is a creed that informs the Muslims of Allah, His names and attributes which they should know, of a Shari'ah that acquaints them with their rights and duties and regulates their interactions. It informs Muslims of stories and accounts which shows them Allah's methods of dealing with His creation and details for them His reward and punishment, His promise and warning.

In his commentary on this Surat, *Ibnu al-Qayyim* said: "Surat *al-Ikhlaas* incorporates the *Tawheed* of faith and knowledge, as well as everything that should be confirmed of Allah. Oneness means the absolute negation of the very concept of association. *As-Samad* means Self-Sufficient and negates the existence of any offspring or parent, which is part of being Self-Sufficient. It negates the existence of any like or equal, which includes the rejection of any comparison, resemblance or similarity. Thus, this Surat confirms

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[77] "*Fathu al-Baaree*", Vol. 8, p. 601, "*Al-Asma' was Sifaat*", p. 58, and "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 14.
[78] "*Al-Asma' was Sifaat*", p. 58.
[79] "*Fathu al-Baaree*", Vol. 9, p. 50.

every perfection in Allah, negates any deficiency, rejects the existence of any like or equal in perfection to Him. It negates the very concept of Allah having any sort of associate. These principles are the aggregate sum of a *Tawheed* which is based on both knowledge and faith. This *Tawheed* sets its adherents apart from all the sects that have sunk into misguidance and polytheism"[80].

The verse we would like to discuss here is the one known as the verse of *al-Kursi* (the verse of the Throne). Allah (ﷻ) says:

> ***﴾Allah! Laa ilaaha illaa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His knowledge except that which He wills. His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great﴿***[81]

This great verse incorporates the three types of *Tawheed*. It includes a number of names and attributes, each of which represents one of the foundations of the creed of Islam:

- Allah's saying "Allah! *Laa ilaaha illaa Huwa*" establishes the principle of *Uluhiyyah,* which is itself the foundation of *Tawheed*, and from which stems Islam's attitude to life in general. This principle obliges us to be worshipers of none but Allah. Man should direct his service, worship and obedience to Him alone, adjudicate only by this laws and derive his values, ethics and ideas only from Allah[82].

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[80] See: "*Zaad al-Maa'd Fee Hadyi Khayri al-Ibaad*", Vol.1, p. 81, 82.
[81] *Al-Baqarah - Aayah* 255.
[82] "In the Shade of the Qur'an", Vol. 1, p. 418 - 419.

- "*Al-Hayu al-Qayyum*" "the Ever Living, the One Who sustains and protects all that exists", has confirmed two of His great names.

1) The Ever-Living: is He who has a continuous life, perpetuity with no beginning or end[83]. Allah is ascribed with a life that is self-sustaining. It has no external source, unlike the lives of creatures that have been granted to them by the Creator. As He was, together with His attributes, in pre-eternity, so will He remain throughout endless time[84].

2) The One Who sustains and protects all that exists: is He who sustains the lives of creation and manages all the conditions of the universe. He oversees everything: provides for it, preserves it, watches over it, manages it in the way and for the purpose that He pleases[85].

These two names "the Ever Living, the One Who sustains and protects all that exists" are among the greatest of Allah's beautiful names. Upon them the rest of His names are based and around them all their meanings revolve. Life requires all attributes of perfection, and any lacking of an attribute of perfection originates from the weakness of life. Therefore, if Allah (ﷻ) has the perfect life, He has all perfection. The attribute of "the One Who sustains and protects all that exists" incorporates His perfect Self-Sufficient and His perfect Omnipotence. He does not need help from anybody by any means, and every creature depends on Allah's existence and management[86].

These two names have a great effect on the life of the Muslim who believes in them and comprehends their meanings. His conscience becomes constantly aware of Allah, in worship, love and

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[83] "*Tafseer at-Tabaree*", Vol. 5, p. 388, and "*Al-Asma' was Sifaat*", p. 20.
[84] "In the Shade of the Qur'an", Vol. 1, p. 418 - 419.
[85] "*Al-Asma' was Sifaat*", p. 48, "*Sharh al-Aqeedah at-Tahaaweyya*", p. 124, and "*Tafseer at-Tabaree*", Vol. 5, p. 388, and "*Ar-Rawdah an-Niddiyyah*", p. 61.
[86] "*Sharh al-Aqeedah at-Tahaaweyya*", p. 124 - 125.

obedience; for he knows that his Lord sustains his own life and the entire universe, in accordance with His Wisdom and plan. The servant thus adheres to the system Allah designed for his life, Islam, from which he derives his values and criteria and seeks guidance for his actions in all circumstances[87].

Allah's saying: "*Neither slumber, nor sleep overtake Him*", is a reiteration of the fact that Allah is the Sustainer of everything. For slumber and sleep contradict the quality of complete life and the attribute of the Self-Subsisting and All-Sustaining[88].

Allah's saying: "*To Him belongs whatsoever is in the heavens and whatsoever is in the earth*", confirms His ownership of all things. Allah enjoys an unfettered and absolute authority over His possessions, which He shares with no other being. Belief in those facts, once it takes root in the heart, has an immensely beneficial effect on a believer's life. *Sayyid Qutb*, may Allah have mercy upon him, says: "Allah's real ownership, once recognised as absolute, means that people do not possess anything. They are only custodians of some of the property of the Lord who possesses everything. Consequently, in order to enjoy the benefits this ownership, they must comply with the conditions set by Allah, the original owner, which are clearly outlined in His Shari'ah. Failing to abide by those conditions revokes their temporary ownership and renders their actions illegal.... When these facts settle in man's consciousness - when he perceives the reality of Allah's ownership of all that is in the heavens and on the earth, realises he actually owns nothing of what he considered his own and recognises that what is in his hand is only there temporarily and will be returned to its real owner after a preordained time - it acts to rein in his greed and ambitions, alleviate his caution and stinginess and instils in the soul contentment and acceptance of its ordained share in Allah bounty. The heart becomes easily forgiving and generous with what it possesses, and filled with security in times of plenty as well as in conditions of deprivation"[89].

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[87] "In the Shade of the Qur'an", Vol. 1, p. 419.

[88] Ibid., and "*Ar-Rawdah an-Niddiyyah*", p. 63.

[89] "In the Shade of the Qur'an", Vol. 1, p. 420 - 421.

Allah's saying: "*Who is he that can intercede with Him except with His permission?*" makes clear the status of Lordship and worship. Every human being is a servant of Allah. He does not exceed the boundaries of that status and therefore cannot intercede with Allah without His permission. Our faith (*Aqeedah*) thus makes a clear distinction between the nature of the Supreme being and His worshipers. They neither mingle nor do they have a single characteristic in common[90].

Allah says: "*He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His knowledge except that which He wills*". This is a confirmation that His knowledge encompasses all time and place and things. It is also a reference to the weakness of human beings and the limitations of their knowledge which does not exceed that which Allah wishes them to know[91]. A Muslim's awareness of this fact makes him ever-conscious of his Lord, watchful for his limitations, quick in turning to Allah in gratitude and repentance. It also makes him avoid arrogance and self-satisfaction.

Allah's saying: "*His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them*" is proof of the completeness of His power.

Allah (ﷻ) concluded this great verse with the mention of two of His beautiful names: "*And He is the Most High, the Most Great*". And 'The Most High' means that He is High and Exalted above His creation[92]. No one who transgresses by trying to rise to His status without being reduced to humiliation in this world and disgraced with punishment in the Hereafter. 'The Most Great' means that Allah's is all the greatness, that nothing is of equal status with Him, but everything is below Him[93]. When man becomes aware of

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[90] Ibid.

[91] "*Tafseer at-Tabaree*", Vol. 5, p. 396, 397, and "*Ar-Rawdah an-Niddiyyah*", p. 64.

[92] "*Tafseer at-Tabaree*", Vol. 5, p. 405.

[93] Ibid.

Allah's greatness and Exaltation, he realises his own worth and settles in the station of worship of his Lord. He does not transgress against Allah's bounds, but fears Him, obeys His commands, and rectifies his conduct towards Him and towards His creation[94].

These then are some of the facets of the greatness of this verse: each Muslim should learn it by heart, contemplate its meanings and recite it often. There are many *Ahaadeeth* relating to its excellence and merits. One is a long *Hadith* narrated on the authority of *Abu Hurayrah* in which the Prophet (ﷺ) was reported to have said to him: "When you go to your bed, you should recite the verse of the Throne (*Aayat al-Kursi*) from the beginning to the end, by reciting it there will be posted a guardian over you from Allah who will protect you during the whole night and the devil will not be able to come near you till morning."[95]. And on the authority of *Ubayy Ibnu Ka'b* who reported that the Prophet (ﷺ) said: "*Abul Mundhir*! Do you know which verse of Allah's Book is the greatest?". *Ubayy* replied: "Allah and His Messenger know best". The Prophet (ﷺ) then asked "*Abul Mundhir*! Do you know which verse of Allah's Book is the greatest?". *Ubbay Ibnu Ka'b* said: "*Allah! Laa ilaaha illaa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him.*" Thereupon the Prophet (ﷺ) struck me on the chest and said: "Felicitation on your knowledge, O' *Abul Mundhir*"[96].

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[94] "In the Shade of the Qur'an", Vol. 1, p. 424.
[95] See: "*Saheeh al-Bukjaaree Maa Fath al-Baaree*", Vol. 2, p. 384.
[96] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.6, p. 93.

Chapter 2: Faith In The Angels

This is the firm conviction that Allah's angels exist, that they were created from light, that they do not disobey any of His commands and that they carry out the functions He instructs them to fulfil[1].

Angels are one of Allah's creations. A servant's faith is invalid unless he believes in them, and in all the attributes and works ascribed to them in the *Qur'an* and the *Sunnah*, without any addition or subtraction or false interpretation. Allah (ﷻ) says:

> ***﴾The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His angels, His Books and His Messengers﴿***[2]

In the *Hadith* narrated by *Muslim* and *al-Bukhaaree* on the authority of *Umar Ibnu al-Khattaab* (ؓ), when the angel Jibreel asked the Prophet (ﷺ) about faith, he said about faith: "(It means that) you believe in Allah, His angels, His Books, His Messengers and the Last Day; and believe in predestination, (whether you encounter) good fortune or hardship"[3].

Thus the existence of the angels is affirmed with indisputable proof. To deny their existence is, as Allah says in the *Qur'an*, tantamount to disbelief (Kufr). Allah (ﷻ) says:

Ibnu Hajar said about the Angels: "Most Muslims agree that the angels are kind bodies which are given the ability to take different forms, and they live in the heavens", "*Fathu al-Baaree*", Vol. 6, p.232.

[1] See: "*Al-Asilah wal Ajwibah al-Usuliyyah*", p.21.

[2] *Al-Baqarah - Aayah* 285.

[3] This *Hadeeth* was mentioned in page 4.

﴾And whosoever disbelieves in Allah, His angels, His Books, His Messengers and the Last Day, then indeed he has strayed far away﴿[4]

It is noted that the *Qur'an*ic verses and the *Ahaadeeth* of the Prophet (ﷺ) which talk about the angels, their attributes, conditions and work, refer mostly to their relationship with the Creator, the universe and man. Allah (ﷻ) has given us enough knowledge of them to assist us in purifying our creed, sanctifying our hearts and rectifying our deeds. But He kept to himself knowledge of their essence, the manner in which they were created and the details of their circumstances.

This is a general characteristic of Islamic teachings. They impart an amount of knowledge of the laws of the universe limited by what human beings actually need for the correct conduct of their lives and by their restricted understanding. Allah did not give us insight into all hidden things, whether they concern His majesty, names and attributes, or His unseen creatures. A true believer should affirm everything the Creator communicated to mankind, in general and in detail, with no addition to it or subtraction from it, and he should not attempt to inquire or delve into what the Creator has kept from us.

The Characteristics of Their Creation

Accordingly, the Creator, Mighty and Exalted is He, has told us very little about the creation of the angels. He informed us that their existence preceded Adam's[5] - for the *Qur'an* recounts that Allah had informed the angels that He was going to create human beings and install them on the earth.

﴾And when your Lord said to the angels: "Verily, I am going to place a viceroy (mankind) on earth". They said: "Will You place therein those who will make

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[4] *An-Nisa' - Aayah* 136.

[5] See: "*Fathu al-Baaree*", Vol.6, p. 234.

mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allah) said: " I know that which you do not know ﴾[6]

From the Prophet (ﷺ), we learn that Allah (ﷻ) created the angels from light. *Muslim* narrated that *A'isha* (رضي الله عنها) said that the Prophet (ﷺ) said: "The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from that which had been described to you"[7].

Creatures of Light

The *Qur'an* and the *Sunnah* tell us that the angels are beings of light, having no physical body which can be discerned by the human senses. They are unlike man in that they don't eat, drink, sleep or procreate; they are pure, devoid of animal desires, sins and misdeeds; nor do they have any of the tangible physical attributes of man[8].

The Ability of Metamorphosis

On the other hand, the angels have the ability to take human form, by leave of Allah. The *Qur'an* tells us that the angel Jibreel presented himself to Mary in human form. Allah (ﷻ) says:

﴿***And mention in the Book (the Qur'an) Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen from them; then We sent to her our Ruh (angel Gabriel) and he appeared before her in the form of a man in all respects*** ﴾[9]

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[6] *Al-Baqarah - Aayah* 30.

[7] Reported by *Muslim* and *Ahmad* in "*al-Musnad*", see "*Fathu al-Baaree*", Vol.6, p. 232, and "*Mukhtasar Saheeh Muslim*", Vol.2, p. 338.

[8] "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 11, "*Al-Aqaaid al-Islaamiyya*", p. 111, *Sayyed saabiq*, and "*Fathu al-Baaree*", Vol.6, p. 232.

[9] *Maryam - Al-Aayataan*, 16-17.

Also in the famous *Hadith*, on the authority of *Umar Ibnu al-Khattaab*, when the angel Jibreel came to teach the Companions the meanings of Islam, belief, *Ihsaan** and the signs of the Hour, he took the form of a man in bright white clothes, dark black hair, with no sign of having travelled to reach them. He sat with the Prophet (ﷺ), their knees touching, and he put his hands on the Prophet's thighs then proceeded to ask him questions[10].

Angels also have been described as having varying numbers of wings. Allah (ﷻ) says:

﴾All the praises be to Allah, the Only Creator of the heavens and the earth, Who made the angels messengers with wings, - two, three and four. He increases in creation what He wills. Verily, Allah is Able to do all things﴿[11]

Muslim and *al-Bukhaaree* reported on the authority of *Abdu Allah Ibnu Masud* (ﷺ) that the Prophet (ﷺ) said that he had seen the angel Jibreel with six hundred wings[12].

This is what we have been told by Allah about those honourable creatures, and their constitution and attributes. We believe in this account, and seek no further knowledge of them. If further details had been of use to His servants, Allah would have not kept it from them. Allah is merciful towards His servants, teaches them Truth and goodness.

Honoured Servants

The relationship of angels with Allah is based upon pure worship, obedience and absolute submission to His commands. This

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* *Ihsaan* is the highest level of obedience in worship. It is to be aware of and sincere to Allah and to be eager to do all good. It is to worship Allah as if you see Him, knowing that although you do not see Him, Allah sees you.

[10] See page 4.

[11] *Faatir - Aayah* 1.

[12] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 242.

is the only way in which they relate to Allah. They are neither gods in association with Him, nor are they His offspring as the polytheists had claimed:

> ***﴾And they say: "The Most Beneficent has begotten a son. Glory to Him! they (those whom they call children of Allah that is the angels, Jesus, Ezra, and so on) are but honoured slaves. They speak not until He has spoken, and they act by His command. He knows what is before them and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him﴿***[13]

Allah (ﷻ) says:

> ***﴾They fear their Lord above, and they do what they are commanded﴿***[14]

Allah (ﷻ) also says of them that they are those:

> **﴾Who disobey not the Commands they receive from Allah, but do that which they are commanded﴿**[15]

They are one of the many creations of Allah. They obey Him and are incapable of anything without Him. Nor can they, due to their powers, put any proposal to their Lord. They are dedicated to perpetual worship of Allah and obedience to His command. Allah(ﷻ) says:

> ***﴾There is not one of us (angels) but has his known place. Verily, we (angels), we stand in rows for the prayers. Verily, we (angels), we are they who glorify (Allah's Praises)﴿***[16]

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[13] *Al-Anbiyaa' - Al-Aayataan* 26 - 28.
[14] *An-Nahl - Aayah* 50.
[15] *At-Tahreem - Aayah* 6.
[16] *As-Saaffaat - Al-Aayaat* 164 - 166.

As this is their reality, it is a form of polytheism to worship them, seek their assistance or believe that they have any control over our condition. Allah (ﷻ) says:

> ***﴾Nor would He order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?﴿***[17]

Their Relationship with The Universe and Mankind

While their relationship with Allah is that of pure worship of Him and total obedience to His command, the relationship of the angles to the Universe and mankind is an extension of this worship and obedience. As the Almighty had informed us, their worship is not confined to praising and glorifying Him, but also includes the execution of His will. The angels are charged with managing the affairs of the Universe and watching over it. Those duties cover all creation, movement and activity, living beings and inanimate objects, laws and universal principles. In so doing they execute Allah's Divine Preordainment in accordance with His predestination for all creation. They carry out His will in observing and recording all the voluntary and involuntary movements in the heavens and on the earth. Each and every movement is part of their responsibilities[18] as Allah, Who created them, Wills. Allah (ﷻ) says:

> ***﴾And by those angels who arrange to do the Commands of their Lord﴿***[19]

> ***﴾And those (angels) who distribute (provisions, rain, and other blessings) by Allah's Command﴿***[20]

These are the angels according to believers and the followers of the Messengers.[21]

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[17] *Aal-Imraan - Aayah* 80.
[18] "*Ighaatatu al-Luhfaan*", Vol.2, p. 120, and "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 335.
[19] *An-Naazi'at - Aayah* 5.
[20] *Az-Zaariyaat - Aayah* 4.

The *Qur'an* and the *Sunnah* have indicated the existence of several kinds of angels, each of which is charged with a certain aspect of the universe. Allah entrusted the sun and the moon to certain angels, and He did the same with the planets, the mountains, the clouds and rain. The wombs were entrusted to angels who supervise the *nutfah* (sperm) and the stages it goes through until it completes the human form. He entrusted death to certain angels, and to every servant He assigned angels who guard over him. Each creature, and every event and phenomenon in the universe is under the supervision of particular angels[22].

This in no way contradicts the presence of interconnected forces and laws in the universe. Those are simply creations of Allah with which He also entrusted the angels, who supervise them as they supervise everything else. Were it not for Allah's will in preserving those laws and forces, and His Divine Preordainment that the angels should be employed in maintaining them, there would have been no intellectually acceptable reason why they should have been preserved for so long in their cohesion and organisation.

Mankind Is Also Supervised By The Angels

Not only is man another of Allah's creatures, he is the one for whom the entire universe has been created to serve. Allah (ﷻ) says:

> ***﴿See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth﴾***[23]

By preserving and maintaining the heavens and the earth and all that they contain is in itself a preservation of mankind and a way of assisting him in carrying out his duty and responsibility as Allah's guardian of the earth.

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[21] "*Ighaathatu al-Lahfaan*", p. 120.
[22] "*Ighaatatu al-Luhfaan*", Vol.2, p. 120, 121, and "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 335.
[23] *Luqmaan - Aayah* 20.

Other Responsibilities

In addition, the angels have other responsibilities as regards man's voluntary activities. Allah made the angels responsible for guiding mankind, bringing them happiness and assisting them in worshipping Him, choosing rectitude and right guidance and avoiding evil, corruption and misguidance. The Lord of the Worlds chose them to communicate His guidance to His messengers, and through them to the rest of humanity. The angel chosen for this task is Jibreel, peace be upon him. Allah (ﷻ) says:

> ***﴾And truly, this (the Qur'an) is a revelation from the Lord of the Worlds, which the trustworthy Ruh (Gabriel) has brought down upon your heart (O Muhammad), that you may be one of the warners﴿***[24]

They Accompany Man Throughout His Life

Angels escort man and this is aimed at bringing man happiness, guidance, inspiration and the angels encourage man to adopt truth and goodness. The Prophet (ﷺ) said: "Satan has *Lammah*[25]......., and he reads:

> ***﴾Satan threatens you with poverty and orders you to commit sins; whereas Allah promises you Forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower﴿***[26]

Allah said that He employs the angels to supplicate to Him on behalf of the believers and seek His forgiveness, He says:

> ***﴾Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord; and***

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[24] *Ash-Shu'araa - Al-Aayaat* 192 - 194.

[25] Reported by *Tirmidhi* who classified it as *Hasan Ghareeb*, and *An-Nasa'I* and *Ibnu Hibbaan* reported it on the authority of *Ibnu Masu'd*. See: "*Fayd al-Qadeer*", Vol.2, p. 449, by *al-Mannaawi*.

[26] *Al-Baqarah - Aayah* 268.

believe in Him; and ask forgiveness for those who believe: "Our Lord! Your reach is over all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow Your path; and save them from the torment of the blazing Fire. Our Lord! And make them enter the everlasting Gardens which You have promised to them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins; and whomsoever You save from the sins that Day, him verily, You have taken into mercy. And that is the supreme success﴿[27]

The Prophet (ﷺ) said: "Every day two angels come down (from the heaven) and one of them says, 'O Allah! Compensate every person who spends in Your cause', and the other angels says, 'O Allah! Destroy every miser"[28].

Angels Encourage The Believers to Worship and Obey Allah

They instil in the believers a love of the remembrance of Allah, and endearment to the *Qur'an*. They encourage believers to seek knowledge and observe good conduct. They attend a believer's prayers and his recitation of the *Qur'an*. *Al-Bukhaaree* and *Muslim* reported that *Abu Hurayrah* reported that the Messenger of Allah said: "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a market, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering the prayer, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's Forgiveness for him and they keep on saying: 'O

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[27] *Ghaafir - Al-Aayaat* 7, 8, 9.

[28] Agreed upon, see: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.3, p. 237, and "*Mukhtasar Saheeh Muslim*", Vol.1, p. 150.

Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind"[29].

Abu Hurayrah narrated that the Prophet (ﷺ) said: "Angels come to you in succession by night and day and all of them get together at the time of the *Fajr* and *Asr* prayers. Those who have passed the night with you ascend (to the heaven) and Allah asks them, though He knows everything about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering the prayer and when we reached them, they were offering the prayer"[30].

The Prophet (ﷺ) said: "Allah has mobile squads of angels who go about on the roads seeking those who remember Allah. When they find people doing so, they call to one another and say: "Here is what you are looking for"; and they surround the servants with their wings till the space between them and the sky of the world is fully covered. Allah, the Exalted and Glorious, asks the angels (although He is best informed about everything): "What are My servants saying?" They say: "They are glorifying You (*Subhaan* Allah), uttering Your greatness (*Allahu Akbar*) and praising You (*al-hamdu lillah*)." He asks: "Have they seen Me?" When the angels reply: "No, indeed, they have not seen You." He asks: "How would they act if they had seen Me." Thereupon the angels reply: "If they had seen You they would have engaged more earnestly in worshipping and glorifying You and would have extolled You more." He would say: "What do they beg of Me?" They say: "They beg of You Your Paradise." Allah says: "Have they seen My Paradise?" They say: "No, Our Lord." He says: "How would they act if they were to see My Paradise?" The angels reply: "Had they seen it, they would have been more intensely eager for it." The angels say: "They seek Your protection." Allah says: "Against what do they seek My protection?" The angels say: "Our Lord, from the Fire of Hell." He says: "Have they seen the Fire of Hell?" They say:

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[29] Agreed upon, and the wordings by *Muslim*. See: "*Fathu al-Baaree*", Vol.1, p. 448, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.5, p.165.

[30] Agreed upon and the wordings by *Al-Bukhaaree*. See "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 239.

"No, Had they seen it, they would have been more earnest in flying from it and fearing it." The angels say: "They beg of You forgiveness." He says: "I call you to witness that I hereby grant pardon to them and confer upon them what they ask for and grant them protection against what they seek protection from." One of the angels said: "Our Lord, there is one amongst them who does not belong to the assembly of those who are participating in the remembrance of Allah. He came in connection with his own work." Allah says: "I also grant him pardon because he is amongst the people whose associate will not be unfortunate"[31].

The Angels Encourage The Seekers of Knowledge

The Messenger of Allah says: "If anyone travels on a road in quest of knowledge, the angels will lower their wings over the seeker of knowledge, being pleased with his occupation"[32].

They give the believer strength to persevere in good works, especially in *Jihad* in the way of Allah. Allah, the Exalted and Glorious, says:

> ***﴾When your lord inspired the angels, (saying:) "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes﴿***[33]

Another of their functions which has a greatly beneficial effect on rectifying the life of a believer and protecting him against disobedience and evil, is the task of observing his conduct and recording his deeds. Allah (ﷻ) says:

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[31] Agreed upon and the wordings by *Al-Bukhaaree*. See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 175-176.

[32] Reported by *Tirmidhi*, and *Ibnu Maajah* and the wordings by this latter, and *Ibnu Hibbaan* in his "*Saheeh*". Also, by *Al-Haakim* who said: *Saheeh al-Isnaad*. See: "*At-Targheeb wa at-Tarheeb*", Vol.1, p.104.

[33] *Al-Anfaal - Aayah* 12.

﴾And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein. Remember that the two Receivers (recording angels) receive, one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it)﴿[34]

Allah (ﷻ) also says:

﴾But verily, over you (are appointed angels in charge of mankind) to watch you, honourable (in Allah's sight), writing down (your deeds): they know all that you do﴿[35]

Allah (ﷻ) also says:

﴾Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our Messengers (appointed angels in charge of mankind) are by them, to record﴿[36]

To conclude our discussion of the relationship between the angels and man, their effect on his voluntary and involuntary actions, we quote *Ibnu al-Qayyim al-Jawziyyah*, may have Allah mercy upon him, who said in his book (*Ighaathatu al-Lahfaan Min Masaayid ash-Shaytaan*): "The angels entrusted with man, from the moment he is conceived to the day he dies, have the following relationship with him. They are in charge of his conception, through the stages of his development in the womb, his formation, the recording of his works, his sustenance, his happiness and suffering. They accompany him throughout his life, count his words and deeds and receive his spirit upon his death. They present it to his Creator, and they are responsible for his punishment and reward in *al-Barzakh* and after his resurrection. They are in charge of the functioning of the mechanisms of torture and felicity. They assist the

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[34] *Qaaf - Al-Aayaat* 16-18.
[35] *Al-Infitaar - Al-Aayaat* 10, 11, 12.
[36] *Az-Zukhruf - Aayah* 80.

believers in being steadfast in their faith and in the acquisition of beneficial knowledge. They fight to protect him, and give him support in this life and in the hereafter.

They promise him reward and enjoin good conduct; warn him against punishment and forbid him from vice and sin. They are his supporters and assistants, his protectors, teachers and advisers. They supplicate Allah on his behalf and seek His forgiveness for him. They pray for him as long as he is obeying Allah and teaching good to the people. They bring him good tidings of Allah's generosity in his sleep, upon his death and after his resurrection. They encourage him to eschew worldly pleasures and instil in his heart love for the hereafter. They remind him (of his duties towards Allah) were he to forget, give him drive and vigour when he is lazy and steadfastness when he is frightened. They work for his benefit in this world and in the hereafter. They are Allah's agents in man's creation and life, His ambassadors to the believers, they bring His commands to the entire earth and bring back to Him news of its affairs (although Allah knows already)"[37].

The Number of Angels

There are vast numbers of angels. Only Allah knows how many there are. Allah (ﷻ) says:

> ***﴾And We have set none but angels as guardians of the Fire; and We have fixed their number (19) only as a trial for the disbelievers - in order that the people of the Book (Jews and Christians) may arrive at certainty, and the believers may increase in faith - and that no doubts may be left for the people of the Book and the believers, and that those in whose hearts is a disease and the disbelievers may say, "What Allah intends by this example?" Thus Allah leads astray whom He Wills, and guides whom He Wills. And none can know the hosts of***

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[37] "*Ighaathatu al-Lahfaan Min Masaayid ash-Shaytaan*", Vol. 2, p. 125, 126.

your Lord but He. And this (Hell) is nothing else than a warning to mankind)[38]

Tirmidhi, Ibnu Maajah and *al-Bazzaar* reported on the authority of *Abee Darrr* that the Prophet (ﷺ) said: "The sky creaked and it had a right to creak: it had not a single space of four fingers on which an angel was not prostrating (in worship)"[39]. *Al-Mi'raaj* (ﷺ) said that the Prophet (ﷺ) said: "I asked Jibreel about *Al-Bait al-Maamur* (the Sacred House) and he said: Each day seventy thousands angels pray in this House…"[40].

Belief In The Angels

It is an obligation for every Muslim to believe in the angels. It is a particular obligation to believe in those whose names have been mentioned in the *Qur'an* and the *Sunnah*. Three of the most important of those are Jibreel, Mika'il and Israfil [41].

Jibreel is the angel in charge of revelation, the sustenance of hearts and spirits[42]. His name is mentioned in the *Qur'an*, along with Mika'il. Allah (ﷻ) says in the *Qur'an*:

(Say: "Whoever is an enemy of Jibreel, for indeed he has brought down (this Qur'an) to your heart by Allah's Permission, confirming what came before it (the Torah and the Gospel) and guidance and glad tidings for the believers. Whoever is an enemy to Allah, His angels, His Messengers, Jibreel and Mika'il, then verily, Allah is an enemy to the disbelievers")[43]

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[38] *Al-Muddaththir - Aayah* 31.
[39] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 232.
[40] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 233.
[41] "*Ighaathatu al-Lahfaan*", Vol. 2, p.122, and "*Al-Kawaashif al-Jaliyyah an Ma'nee al-Wasitiyyah*", p. 36.
[42] "*Ighaathatu al-Lahfaan*", Vol.2, p. 122.
[43] *Al-Baqarah - Al-Aayataan* 97-98.

Allah has praised Jibreel with the most excellent praise and described him with the most beautiful characteristics. Allah (ﷻ) says:

> ***﴾So verily, I swear by the planets that recede (that is disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves, and by the night as it departs; and by the dawn as it brightens; Verily, this is the Word (this Qur'an is brought by) a most honourable Messenger (Jibreel, from Allah to the Prophet Muhammad). Owner of power, and high rank with (Allah) the Lord of the Throne, Obeyed (by the angels), trustworthy there (in the heavens)﴿***[44]

Allah (ﷻ) also says:

> ***﴾He has been taught (this Qur'an) by one mighty in power (Jibreel), Dhu Mirrah***[45]***, Fastawa (then he (Jibreel) rose and became stable)﴿***[46]

Mika'il is the angel in charge of rain, which is vital sustenance for the life of earth, plants and animals[47]. Israfil is the angel in charge of blowing the trumpet on the Day of resurrection, and by which people are given life after death[48]. And of the other angels mentioned in the *Qur'an*, there is Malik, keeper of the Hell-Fire. Allah (ﷻ) says:

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[44] *At-Takweer - Al-Aayaat* 15-21.

[45] *Mirrah* means sound body and free from any defect or disease, "*Ighaathatu al-Lahfaan*", Vol.2, p.12.

[46] *An-Najm - Al-Aayataan* 5-6.

[47] "*Ighaathatu al-Lahfaan*", Vol.2, p. 122, "*Usul al-Eemaan*", p. 14, *Muhammad Bnu Abd al-Wahaab.*

[48] Ibid.

﴾And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end to us!" He will say, "Verily, you shall abide forever"﴿[49]

Malik was also mentioned in the *Hadith Saheeh*[50].

Therefore, we should believe in the angels whose names have been mentioned in the authentic *Ahaadeeth* of the Prophet (ﷺ), and in the duties and functions entrusted to them. As for the angels who have not been specifically mentioned, we should believe in them on the whole, as well as in their types and duties referred to in the *Qur'an* and the *Sunnah*[51]. We should believe in the honourable angels who are appointed to have charge of us. Allah (ﷻ) says:

﴾But verily, over you (are appointed angels in charge of mankind) to watch over you, honourable (in Allah's sight), writing down (your deeds): they know all that you do﴿[52]

Allah also says:

﴾For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah﴿[53]

And:

﴾Or do they think that We hear not their secrets and their private counsels? (Yes We do), and Our

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[49] *Az-Zukhruf - Aayah* 77.

[50] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 242.

[51] *Al-Bukhaaree* had assigned a chapter especially for the authentic *Aheedeeth* mentioned about angels, he mentioned over thirty *Hadith*. See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 232-243.

[52] *Al-Infitaar - Al-Aayaat* 10, 11, 12.

[53] *Ar-Ra'd - Aayah* 11.

Messengers (appointed angels in charge of mankind) are by them, to record❳[54]

Some of the books of *Tafseer* (commentary on the *Qur'an*) mentioned that these are two angels entrusted with recording our deeds, the one on the right records our good deeds and the other on the left records our bad deeds. There are also two other angels who protect and guard the believer. One behind and one in front. Thus there are four angels surrounding each one of us[55]. *Imam Muslim* and *Imam Ahmad* reported on the authority of *Abdu Allah Ibnu Mas'ud* that the Prophet (ﷺ) said: "Each of you is accompanied by an angel and a jinn, the Companions asked: ""You too", the Prophet (ﷺ) said: "Me too, but Allah helped me against him…"[56].

We also believe in the angel of death whose duty it is to seize the spirit when the body dies. Allah says:

❲***Say: "The angel of death, who is set over you, will take your souls, then you shall be brought back to your Lord"***❳[57]

The name of this particular angel was not mentioned in the *Qur'an* nor in the authentic *Ahaadeeth*, though some accounts refer to him by the name of "Azra'il"[58]. Allah knows best.

And we believe in the angels who carry the Throne, as Allah says:

❲***And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them***❳[59]

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[54] *Az-Zkhruf - Aayah* 80.

[55] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 439.

[56] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 157.

[57] *As-Sajdah - Aayah* 11.

[58] "*Usul al-Eemaan*", p. 14, *Muhammad Bnu Abd al-Wahaab*.

[59] *Al-Haaqqah - Aayah* 17.

One of those angels is Israfil who is in charge of blowing the trumpet[60].

We also believe in the angels who in charge of the Fire: may Allah protect us from it. They are known as *az-Zabaaniyyah* and are lead by nineteen angels. Allah (ﷻ) says:

> ***﴾And those in the Fire will say to the keepers of Hell: "Call upon your Lord to lighten for us the torment for a day﴿***[61]

> *Allah (ﷻ) also says:*

> ***﴾Over which are (appointed) angels stern (and) severe, who disobey not (from executing) the Commands they receive from Allah, but do that which they are commanded﴿***[62]

> *Allah also says:*

> ***﴾Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire﴿***[63]

And we believe in the angels in charge of the Gardens of Paradise, who prepare the Gardens for those who will inhabit them, preparing the food, drink, clothes, artefacts and other things which have never before been see, heard or dreamed of [64].

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[60] "*Usul al-Eemaan*", p. 14.
[61] *Ghaafir - Aayah* 49.
[62] *At-Tahreem - Aayah* 6.
[63] *Al-Muddaaththir - Aayah* 30, 31.
[64] For more information about the world of angels, you can refer to the book called "*Aalam al-Malaaikah al-Abraar*", by Dr. Omar Sulaymaan al-Ashqar.

The Effect of Belief in the Angels on the Life of a Believer

As we had said earlier, Allah does not reveal to us any of the unseen, unless doing so is a benefit and is a great blessing for mankind. It was a great benefaction from Allah to communicate to us knowledge of these blessed angels. Belief in them is an aspect of belief in the unseen. this is an essential characteristic of believers. Allah (ﷻ) says:

> ***﴾Alif-Laam-Mim. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who fear Allah. Who believe in the (Ghaib) unseen, and offer the prayers perfectly, and spend out of what We have provided for them﴿***[65]

Some of the great benefits in the life of a Muslim are as follows:

* Allah has protected us against the myths and fictitious tales believed by those who do not have faith in the unseen nor receive their knowledge from Divine revelation by informing us of the believing spirits and their works

* When a believer feels in his heart the presence of those angels, when he is convinced that they witness his deeds, utterances and every movement, he avoids doing anything which displeases Allah. Knowing well that everything that issues from him is recorded and accounted for, how can he possibly disobey or defy Allah, in secret or in public?

* Belief in the angels strengthens the believer's patience, endurance and perseverance in Jihad in the way of Allah. It helps him reject despair and despondency. He obtains security and a sense of belonging to a blessed company.

When the Muslim community loses its way, and ignorance abounds, a true believer becomes a stranger in his own land,

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[65] *Al-Baqarah - Al-Aayaat* 1,2,3.

alienated from his folk and people. All around him he finds nothing but ridicule and rejection, hindrance and obstruction in his endeavour to obey Allah and adhere to the straight path. In this hostile environment, the believer finds (in the angels) solace and companionship. They provide him with much needed endurance, security and courage on the road of true guidance. Allah's soldiers are with him. The angels worship Allah and dedicate their lives to Him as the believer does. The angels bless his every footstep, strengthen his resolve and remind him of the good reward that awaits him. Thus, this true believer is not alone on the road to Allah. Indeed, he is in a great procession, with the majority of Allah's creations. His companions are the honourable angels, the Prophets, the heavens and the earth. In them he has the best company and strongest support, and through them he finds the confidence to endure. Rejection by people only serves to increase the believer's steadfastness and resolve.

Now we can see why creating the angels was a great blessing from Allah, and why belief in them has a great benefit for our hearts, our deeds and our rectitude. Furthermore, faith in the angels is an affirmation of the *Qur'an* and the Prophet Muhammad (ﷺ).

Chapter 3: Faith in the Prophets and Messengers

This means believing in every one of the prophets and messengers Allah has named in the *Qur'an*, and the belief that Allah sent others besides them whose number and names only He knows. Allah, the Exalted and Glorious, says:

> ***﴾And, indeed We have sent messengers before you (O Muhammad): of them there are some whose story We have related to you, and some whose story We have not related to you﴿***[1]

> *Allah (ﷻ) says:*

> ***﴾And there never was a nation, but a warner had passed among them﴿***[2]

> *Allah also says:*

> ***﴾And for every nation, there is a Messenger﴿***[3]

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[1] *Ghaafir - Aayah* 78.
[2] *Faatir - Aayah* 24.
[3] *Yunus - Aayah* 47.

The Prophets and Messengers[4] mentioned in the Qur'an

There are twenty five prophets and messengers whose names appear in the *Qur'an*. They are Adam, Noah, Idris, Salih, Abraham, Hud, Lot, Jonah, Isma'il, Isaac, Jacob, Joseph, Job, Shu'ayb, Moses, Aaron, Eleysha, Dhul Kifli, David, Zakariyya, Solomon, Elyas, John, Jesus and Muhammad - may the prayers and blessings of Allah be upon them all. Allah (ﷻ) mentions eighteen of them when He says:

> ***﴿And that was Our Proof which We gave Abraham against his people. We raise whom We will in degrees. Certainly Your Lord is All-Wise, All-knowing. And We bestowed upon him Isaac and Jacob: each of them We guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: and Zakariyya and John, and Jesus and Elyas: all in the ranks of the righteous: and Isma'il and Eleysha, and Jonah and Lot: and each of them We preferred above the Aalameen (mankind and Jinns)﴾***[5]

> *Others are mentioned in other verses of the* Qur'an*:*

> ***﴿To the 'Ad people (We sent) Hud, one of their own brothers﴾***[6]

> ***﴿To the Thamud people (We sent) Salih, one of their own brothers﴾***[7]

> ***﴿To the Madyan people (We sent) Shu'ayb, one of their own brothers﴾***[8]

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[5] *Al-An'am - Al-Aayaat* 83-86.
[6] *Hud - Aayah* 50, *Al-A'raaf - Aayah* 65.
[7] *Hud - Aayah* 61, *Al-A'raaf - Aayah* 73.
[8] *Al-A'raaf - Aayah* 85, *Hud - Aayah* 83.

﴾Allah did choose Adam and Noah﴿[9]

﴾And (remember) Isma'il, Idris, and Dhul-Kifl, all were from among those who observe patience﴿[10]

﴾Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, (but) merciful amongst themselves﴿[11]

We must believe in the message and prophethood of each and every one of those messengers and prophets. To deny this status to any of them is tantamount to *kufr* (disbelief) [12]. As for the ones who were not specifically mentioned in the *Qur'an*, we have been instructed to believe in them generally, bearing in mind that we must not maintain that a certain human being is a prophet or a messenger if the *Qur'an* and the Prophet (ﷺ) did not refer to him in this capacity.

The Messengers of Strong Will

The messengers of strong will, according to many scholars, were five: Muhammad, Abraham, Moses, Noah, and Jesus, peace be upon them all[14]. Allah (ﷻ) has mentioned them in the *Qur'an*:

﴾And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Noah, Abraham, Moses, and Jesus the son of Mary﴿[15]

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[9] *Aal-Imraan - Aayah* 33.
[10] *Al-Anbiya' - Aayah* 85.
[11] *Al-Fath - Aayah* 29.
[12] Common people are not to be judged as disbelievers in this context unless their denial of a certain prophet or messenger comes after they have learned about him - "*Sharh al-Bayjouree ala al-Jawharah*", p. 47.
[14] See: "*Al-Asilah wal Ajwibah al-Usuliyyah*", p.22, and "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 349.
[15] *Al-Ahzaab - Aayah* 7.

The Subject of the Messages

We must believe that Allah has sent his messengers to mankind in order to bring good tidings of Allah's reward and Paradise if mankind believe in Him and in the messengers and obey His commands. They warn of Allah's wrath if He is disobeyed or denied. Allah (ﷻ) says:

﴾And We send not the Messengers but as givers of glad tidings and as warners. So Whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. But those who reject Our Aayaat (proofs, evidences, verses, signs, revelations), the torment will touch them for their disbelief﴿[16]

We should also believe that Allah sent all the messengers for one fundamental purpose: to worship Him, Glorious and Exalted is He, to establish His Religion and to practice *Tawheed* in His Lordship, worship, and names and attributes. Allah (ﷻ) says:

﴾And We did not send any Messenger before you (O Muhammad) but We inspired him: Laa Ilaaha Illaa Ana (none has the right to be worshipped but I (Allah), so worship Me (Alone and none else)﴿[17]

Allah (ﷻ) also says:

﴾He (Allah) has ordained for you the same religion (Islam) which He ordained for Noah, and that which We have inspired in you (O Muhammad), and that which We ordained for Abraham, Moses and Jesus saying: you should establish Religion, and make no divisions in it (religion)﴿[18]

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[16] *Al-An'am - Al-Aayataan* 48-49.
[17] *Al-Anbiya' - Aayah* 25.
[18] *Ash-Shura' - Aayah* 13.

Allah (ﷻ) also says:

﴾And verily, We have sent among every nation a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taaghut (false deities: Satan, idols, stones, sun angels, human beings, rulers, graves, saints)"﴿ [19]

Our Duty Towards The Messenger

We should believe in all of Allah's messengers, and in the messages they communicated to mankind, as well as accept all they said without preference of one over the other. Only the disbelievers distinguish between them, accepting some and rejecting others, believing some and disbelieving others. Allah, the Exalted and Glorious, says:

﴾Verily, those who disbelieve in Allah and His Messengers, and wish to make distinction between Allah and His Messengers saying: "We believe in some but reject others", and wish to adopt a way in between. They are in truth disbelievers﴿ [20]

We should also believe that every messenger has delivered the message that Allah had entrusted to him, and has expounded it clearly and satisfactorily.

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[19] *An-Nahl - Aayah* 36.

[20] *An-Nisaa - Al-Aayataan* 150-151. *Imam at-Tabaree* said about the verse "We believe in some but reject others..." means they believe what one messenger said and disbelieve others. This refers to the Jews, who say they believe in Moses and all the prophets who preceded him, while rejecting both Jesus and Muhammad (); and the Christians, who claim to believe in Jesus and the prophets who came before him and reject Muhammad (). See: "*Tafseer at-Tabaree*", vol. 9, p 352.

We must also obey the messengers completely. Doing so is part of obedience to Allah. Allah (ﷻ) says:

﴾He who obeys the Messenger (Muhammad), has indeed obeyed Allah﴿[21]

﴾We sent no messenger, but to be obeyed by Allah's Leave﴿[22]

We must also believe that, among men, the messengers are the most perfect in knowledge and deed, the most honest and the most perfect of character, that Allah has blessed them with excellent attributes unequalled before or since. We must believe that He has guarded them against sins and misdeeds, placed them above lying, treachery, holding back or neglect in communicating their message and delivering their trust[23]. Though they might have made mistakes: small errors in comparison to their high status, such as happened to Adam when he absent-mindedly ate the fruit of the tree[24]. The messengers did not persist in their sins and have always repented.

We should also believe that all the messengers were human and male. They were not angels, nor female[*]. Allah (ﷻ) says:

﴾And We sent not before you (O Muhammad) but men to whom We inspired﴿[25]

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[21] *An-Nisaa - Aayah* 80.

[22] *An-Nisaa - Aayah* 64.

[23] "*Al-Fiqh al-Akbar*" and "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 56, and see in details account about the infallibility of the Prophets in "*Ar-Rusul war Risaalaat*", Dr. Omar al-Ashqar, p. 107.

[24] See: "*Al-Fiqh al-Akbar*" by *Abee Haneefah* and "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 57, and "*Sharh al-Aqaaid an-Nafeesah*", p. 467, and "*Ar-Rusul war Risaalaat*", 107.

[*] Although all the scholars have agreed that all the messengers were men, and that Allah did not entrust a female with a message, because there is a verse in the Qur'an, some argue that Allah had blessed some women, such as Mary, with prophethood. Among those who hold this view are *Abul Hassan al-Ashari, al-Qurtubi and Ibnu Hazm*, "*Ar-Rusul war-Rissalsat*", p. 86.

[25] *Al-Anbiya' - Aayah* 7.

We should believe that Allah bestowed no non-human attributes upon His messengers. He, the Mighty and Glorious, chose them from among men. They ate and drank, walked in the markets, slept, laughed, married and had children, were subject to harm and oppression by the unjust among their people. They died, perhaps murdered unjustly, fell ill, and so on. They had normal human lives, a fact that does not in any way reduce their high status among mankind. Allah (ﷻ) says:

﴾Muhammad is no more than a Messenger, and indeed many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? If any did turn back on his heels, not the least harm will he do to Allah﴿[26]

Allah (ﷻ) also says:

﴾And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets﴿[27]

﴾And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring﴿[28]

﴾The Messiah (Jesus), son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Mary) was a Siddiqah (that is, she believed in the Words of Allah and His Books). They both used to eat﴿[29]

The Prophet said: "... But I observe fast and also do not observe fast, I offer prayer, and I also sleep and I also marry women."[30]. He (ﷺ) used to fall ill, suffer pain, heat, cold, hunger,

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[26] *Aal-Imraan - Aayah* 144.
[27] *Al-Furqaan - Aayah* 20.
[28] *Ar-Ra'd - Aayah* 38.
[29] *Al-Ma'idah - Aayah* 75.
[30] Reported by *Al-Bukhaaree* in "the book of Wedlock".

thirst, experience anger, annoyance, fatigue, and other human weaknesses that do not in any way detract from his status[31].

We must also believe that the messengers do not enjoy any of the characteristics of Allah. They do not have any control over the universe, nor do they possess any power of benefit or hurt, nor do they effect any changes on Allah's Will. They do not have the knowledge of the Unseen (Ghaib) except that which Allah has revealed to them. Allah (ﷻ) says:

> ***﴾Say (O Muhammad): I possess no power of benefit or hurt to myself except as Allah Wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to those people who believe﴿***[32]

> ***﴾He alone is the All-knower of the Unseen, and He reveals to none His unseen, except to a Messenger whom He has chosen﴿***[33]

Allah has only bestowed upon the messengers characteristics, standards and morals that qualified them for receiving revelation and carrying the burden of the divine message, as well as to be an example for their people to follow in both religion and temporal matters.

We must believe that the messengers are safeguarded against any faults that adversely effects their faith and obedience to Allah, or their ability to communicate the message entrusted to them[34]. Allah (ﷻ) says:

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[31] That is clear from his autobiography, many books were written especially about his good qualities (), see for example, "*Ash-Shama'il an-Nabawiyyah*" by *Tirmidhi* and "*Al-Wafaa bi Ahwaal al-Mustafaa*" by *Ibni al-Jawzee*, and many other books.

[32] *Al-A'raaf - Aayah* 188.

[33] *Al-Jinn - Al-Aayataan* 26-27.

[34] See: "*Sharh an-Nawawee Alaa Saheeh Muslim*", Vol.3, p. 53.

﴾They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein. They are those whom Allah had guided. So follow their guidance﴿[35]

Allah has given the messengers the perfection of trustworthiness, honesty, insight and other qualities necessary for the completion of the mission and delivery of the burden He put in their hands. Allah, the Glorious and Exalted, attested to their truthfulness in the *Qur'an* in references, among others, to Isma'il and Abraham. Allah (ﷻ) says:

﴾Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet﴿[36]

﴾Mention in the Book (the story of) Abraham: He was a man of Truth. A prophet﴿[37]

We must believe that Allah (ﷻ) gave the messengers dazzling miracles and clear proofs to support the truth of the messages they delivered to mankind. Miracles are supernatural acts given by Allah (ﷻ) to His messengers and prophets and carried out by the messengers. The miracles are used to challenge people [38]. Our conviction should include every one of those miracles mentioned in the *Qur'an* and the *Sunnah* of the Prophet (ﷺ).

Those advantages have been enjoyed by all the messengers, though Allah was more generous with some than others. Allah (ﷻ) says:

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[35] *Al-An'am - Al-Aayataan* 89-90.

[36] *Maryam - Aayah* 54.

[37] *Maryam - Aayah* 41.

[38] See: "*Lam' al-Adillah*", p. 110, *Imam al-Haramayn*.

﴾Those messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to Jesus, the son of Mary, We gave clear proofs and evidences, and strengthened him with Ruhul Qudus (Gabriel)﴿[39]

We believe that the best of all creation was the Prophet, Muhammad Ibnu Abdullah (ﷺ). Some early scholars interpreted Allah's saying **(others He raised to degrees (of honour))** to be reference to the Prophet Muhammad (ﷺ)[40]. Further evidence to this view is to be found in a number of *Ahaadeeth*, including the one narrated by *Abu Hurayrah* who reported that the Messenger of Allah (ﷺ) said: "I am the master of the sons of Adam on the day of judgement, the first to appear from the grave, the first interceder, and the first to be the subject of intercession"[41]. Also the *Hadith* reported by *Waathilah Ibnu al-Asqaa* (ﷺ) who heard the Prophet (ﷺ) said: "Allah chose *Kinaanah* from among the children of Isma'il, He chose *Quraysh* from *Kinaanah*, and from them He chose *Banee Haashim*, and He chose me from among the latter"[42]. These *Ahaadeeth* and others indicate that Muhammad (ﷺ) is the best of all creation[43].

Faith In The Prophet Muhammad (ﷺ)

We must also believe that Muhammad ibnu Abdullah (ﷺ) is the Prophet and Messenger of Allah, His servant and chosen one;

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[39] *Al-Baqarah - Aayah* 253.

[40] See: "*Tafseer at-Tabaree*", Vol.5, p.378.

[41] Reported by *Muslim* and others. See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.15, p.37-38.

[42] Reported by *Muslim* and *Tirmidhi*, he said *Hadith Hasan Saheeh* - see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.5, p. 36, and "*Tirmidhi Bisharh Ibnu al-Arabee al-Maaliki*", Vol.13, p. 102-103.

[43] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.15, p. 37, 120, and "*Sharh al-Aqeedah at-Tahaaeayyah*", 170,171, and "*Ar-Rusul war Risaalaat*", 223.

that he (ﷺ) never worshipped idols, nor associated anything with Allah for one single moment, nor committed a single sin or vice of any kind[44].

We must also believe the he (ﷺ) is the seal of the prophets. This is explicitly mentioned in the *Qur'an* in the verse:

> ***﴾Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets﴿***[45]

It is also attested by the *Ahaadeeth* of the Prophet (ﷺ) who said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house excellently and beautifully, except for a place of one brick in a corner. The people went around about it and wondered at its beauty and said: 'Would that this brick would be put in its place!' So I am that brick, and I am the last of the Prophets"[46]. The Prophet also said: "I am Muhammad and Ahmad; I am *al-Maahee* through whom Allah will eliminate *Kufr* (disbelief); I am *al-Haashir* who will be the first to be resurrected, the people being resurrected thereafter[47]; and I am also *al-Aaqib* (that is, there will be no prophet after me)"[48].

We firmly believe that their is no prophethood following that of the Messenger of Allah (ﷺ), that any person claiming to be a prophet is a perverted liar. The Prophet (ﷺ) said: "The Hour will not be established till about thirty *Dajjaals* (liars) appear, each claiming to be a prophet. I am the seal of the prophets, there is no prophet after me"[49].

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[44] See: "*Sharh Mallaa Ali al-Qaarree Alaa al-Fiqhi al-Akbar*", p. 59, 61.

[45] *Al-Ahzaab - Aayah* 40.

[46] Agreed upon and the wordings by *Muslim*, see: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.15, p.51.

[47] See: "*Saheeh Muslim Bishrh an-Nawawee*", Vol.15, p. 104.

[48] Agreed upon and the wordings by *Muslim*, see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.15, p. 105.

[49] Reported by *Muslim* - "*Mukhtasar Saheeh Muslim*", Vol.2, p. 295.

We also believe that the Prophet (ﷺ) is the Imam of the pious, their guide to all good and virtue, and that he (ﷺ) alone is worthy of following and emulating - the ideal model. Allah (ﷻ) says:

﴾Say (O Muhammad to mankind): "If you (really) love Allah, then follow me: Allah will love you﴿[50]

﴾But no, by Your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission﴿[51]

We must also believe that the Prophet (ﷺ) is the beloved of Allah, the Gracious, occupying the highest stations of His love. He (ﷺ) said: "If I were to take a Khalil I would have chosen Abu Bakr, because he is my brother and companion. Allah, Glorious and Exalted is He, has chosen me as His Khalil"[52].

We must believe that the Prophet (ﷺ) was sent by Allah to all of mankind and the jinn, with the Truth and Guidance. Allah says in the *Qur'an*:

﴾O our people! Respond to Allah's Caller (Muhammad), and believe in him: He (Allah) will forgive you your sins, and will save you from a painful torment﴿[53]

﴾And We have not sent you (O Muhammad) except as a giver of glad tidings, and a warner to all mankind﴿[54]

﴾Say (O Muhammad): "O Mankind! I am sent to you all, as the Messenger of Allah﴿[55]

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[50] *Aal-Imraan - Aayah* 31.
[51] *An-Nisa' - Aayah* 65.
[52] "*Saheeh Muslim Bishrh an-Nawawee*", Vol.15, p. 152.
[53] *Al-Ahqaaf - Aayah* 31.
[54] *Saba - Aayah* 28.
[55] *Al-A'raaf - Aayah* 158.

﴿Blessed be He Who sent down the Criterion (of right and wrong i.e. this Qur'an) to His slave (Muhammad), that he may be a warner to the Aalameen (mankind and Jinn)﴾[56]

The Prophet (ﷺ) said: "I have been favoured over other prophets by six qualities: I have been sent with *Jawaami' al-Kalim* (words which are concise but comprehensive in meaning), I have been made victorious with awe (cast in my enemy's heart), I was permitted to take booty of war, the earth was sanctified and made a place of worship for me, I was made a messenger to all of humanity, and I am the seal of the prophets"[57]. The interpreter of "*Al-Aqeedah at-Tahaaweyyah*" said: (The fact that he (ﷺ) is sent to all human beings is clearly known in Islam by necessity)[58].

We must put our love for the Messenger of Allah (ﷺ) before love of self, parents or offspring[59]. *Anas* (ﷺ) reported that the Prophet (ﷺ) said: "None of you is a true believer unless I become more dear to him than his own father, his son and all the people"[60]. And *Abdullah Ibnu Hisham* said: "We were with the Prophet (ﷺ) and he was holding the hand of *Umar Ibnu al-Khattab*. Omar said: "O Messenger of Allah, you are dearer to me than everything except my ownself." The Prophet (ﷺ) said: "No, by Him in Whose hands my soul is, (you will not have complete faith) till I am dearer to you than your ownself", Umar said: "Then, by Allah you are dearer to me than my ownself." The Prophet (ﷺ) said: "Now O Umar (now you are a believer)"[61].

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[56] *Al-Furqaan - Aayah* 1.

[57] Agreed upon and the terms by *Muslim*, see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.5, p. 5. *Ibnu Al-Jawzee* mentioned at the end of his first part of his book "*Al-Wafa' bi-Ahwaal al-Mustafaa*" that the Prophet Muhammad () was favoured over other Messengers and Prophets by many qualities.

[58] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 178.

[59] see: "*Al-Wafaa bi-Ahwaal al-Mustafaa*", Vol.1, p. 382.

[60] Agreed upon - see: "*Saheeh al-Bukhaare*", Vol.1, p. 39. And "*Saheeh Muslim Bisharh an-Nawawee*", Vol. 2, p. 15.

[61] *Al-Bukhaaree* reported it in "The Book of Oaths and Vows".

We must also believe that Allah, Glorious and Exalted is He, has provided the Prophet (ﷺ) with miracles which clearly support everything he communicated to his fellow human beings. The *Qur'an* itself is his most prominent miracle. Allah challenged mankind to produce anything like it or even similar to parts of it. Allah (ﷻ) says:

> ***﴾And if you are in doubt as to what We have sent down (the Qur'an) to Our slave (Muhammad), then produce a Surah of the like thereof; and call your witnesses besides Allah, if you are truthful. But if you do it not, and can never do it, then fear the Fire whose fuel is men and stones, prepared for the disbelievers﴿***[62]

We must believe that Allah has supported the Prophet (ﷺ) with tangible miracles, which were mentioned in the authentic *Ahaadeeth*. For example: the splitting of the moon, the stones greeting him, the crying of the stem of the date-palm tree in the Prophet's mosque, the flowing of the water from his finger, the increase in the amount of food for his Companions, Allah's answering to his invocation, and so on[63]. Those tangible miracles give extra support to the truthfulness of the Prophet (ﷺ) [64].

We must also believe that Allah supported the Prophet (ﷺ) with strong arguments and clear evidence, embodied in his character, his attributes and his moral disposition. We believe that

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[62] *Al-Baqarah - Al-Aayataan* 23-24.

[63] These miracles, along side many other proofs of the prophethood of Muhammad (), are found in numerous books of Sirah and *Hadith*. *Al-Bukhaaree* dedicated a chapter entitled "Chapter: *Alaamaat an-Nubuwwah*" to this subject. *Imam Muslim* did the same in a chapter called "*Mu'jizaat ar-Rasul Salla Allah Alayhi wa Sallam*". Some scholars dedicated entire books to the subject of the miracles, such as "*Dala'il an-Nubuwwah*" by *Imam Abee Na'im Ahmad bnu Abdullah al-Asbahaanee*; "*A'laam an-Nubuwwah*" by *Abee al-Hasan Ali bnu Muhammad al-Maawardi*; "*Dala'il an-Nubuwwah*" by *al-Baihaqi*; "*Al-Wafaa bi-Ahwaal al-Mustaphaa*" by *ibn al-Jawzi*.

[64] See: "*Al-Wafaa bi-Ahwaal al-Mustaphaa*", Vol.1, p. 339, by *ibn al-Jawzi*.

Allah bestowed upon the Prophet (ﷺ) a constitution and appearance that made his prophethood and truthfulness clear to anyone looking at him. And any onlooker would realise that he is a Prophet[65]. We believe that Allah had blessed him (ﷺ) with all the ethics of the *Qur'an*: no one ever heard him tell a lie, neither in matters of religion nor about worldly subjects, whether before his commissioning to deliver the message or after - indeed, his enemies would have seized the opportunity of any such action and used it to slander him. Never at any time in his life did the Messenger of Allah do anything that was ugly or abhorrent. Nor did he turn in flight from his enemies, however much his life was in danger as such as it was in the battles of *Uhud* and the battle of *al-Ahzab*. He had such great compassion and mercy for his people that Allah once told him to temper his charitable inclination towards them by saying:

﴿So destroy not yourself in sorrow for them﴾[66]

And Allah also said:

﴿Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the Believers, he is full of pity, kind and merciful﴾[67]

Furthermore, the Messenger of Allah was extremely generous. He was also ascetic towards worldly possessions, content with very little, and he never saved or hoarded anything. He was eloquent, patient, forgiving, angered only for the sake of Allah, humble with the believers, seeing only Allah, fighting in His way and relying on Him.

The Prophet (ﷺ) maintained his excellent characteristics and morals throughout his life, never changing or adapting them. As was pointed out in the *Qur'an*, Allah (ﷻ) says:

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[65] "*Ithaar al-Haq Alaa al-Khalq*", p. 80.
[66] *Faatir - Aayah* 8.
[67] *At-Tawbah - Aayah* 128.

﴾Nor am I a one of the Mutakallifeen (those who pretend and fabricate things which do not exist)﴿[68]

and a pretender cannot maintain his pretence throughout his entire life.

The Prophet was the perfect example in each of his excellent attributes and characteristics. The coming together of all those great qualities is not possible in any single human being, except those whom Allah protects. Their integration in the person of the Messenger of Allah (ﷺ) is one of the greatest proofs of his Prophethood[69]. Therefore, we know that many people believed in the prophethood of the Messenger (ﷺ) thanks in great part to what they came to know of his conduct, sincerity and excellent reputation. *Khadijah* (رضي الله عنها), because she knows that the Prophet (ﷺ) was trustworthy and truthful, told him when he informed her he had met Jibreel and said: "I fear that something may happen to me", she said: "Never! By Allah, He will never disgrace you, you keep good relation with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones"[70].

Also among those who were impressed by the reputation of the Prophet (ﷺ) was Caesar who, upon receiving the letter in which he (ﷺ) invited him to embrace the faith of Islam, called to his presence all the Arabs that were in his country at the time. *Abu Sufyaan* and a number of merchants from *Quraysh* were in Syria on business at the time and they were all summoned to the royal court. Caesar asked them, through an interpreter, about the Prophet (ﷺ). What he heard lead him to a clear conclusion: that what he learned about Muhammad (ﷺ), his circumstances, characteristics and life were ample proof to his sincerity and to the truth of his prophethood - that he was indeed a Messenger of Allah.

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[68] *Saad - Aayah* 86.

[69] See: "*Ithaar al-Haq Alaa al-Khalq*", p. 80.

[70] Reported by *al-Bukhaaree* - see: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol. 1, p. 20.

The conversation that took place between Caesar and *Abu Sufyaan* was reported by *al-Bukhaaree* as follows: *Ibn Abbas* narrated that *Abu Sufyaan bnu Harb* had told him that when he was with a number of merchants from *Quraysh*, while in Syria during the period of the truce[71] between the Prophet (ﷺ) and the disbelievers of *Quraysh*, Caesar sent for him. They met him in *Ilia* and he invited them into his court where the Roman notables were gathered. He brought his interpreter and asked: "Which one of you is the closest relative of this man who claims to be a prophet?" When *Abu Sufyaan* said that it was he, Caesar said: "Bring him (*Abu Sufyaan*) over to me and bring his companions to stand behind him." Then he told the men of *Quraysh*: "I shall interrogate this man, so expose him if he lies to me." (*Abu Sufyaan* later said that had he not feared the embarrassment of being branded a liar he would have surely lied to Caesar)[72] .

Caesar said: "What is his (the Prophet's) lineage among you?"
Abu Sufyaan replied: "He is of fine lineage."
"Had any of you before said as he is now saying?"
"No."
"Do the honourable among you follow him or do the weak?"
"The weak."
"Are they on the increase or are they decreasing?"
"They are increasing."
"Do any of them turn back on their faith in disillusionment after having embraced it?"
"No."
"Did you used to accuse him of lying before he started saying what he is now saying?"
"No."
"Is he treacherous?"
"No. We have a truce with him, but we do not know what he will do about it." (*Abu Sufyaan* later said that this was the only opportunity he had for lying.)
"Have you fought him?"
"Yes we have."

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[71] The truce of *Al-Hudaybiyyah*.
[72] This wordings by *Abu Sufyaan*.

"How is the war between you and him?"
"It is equal. We beat him and he beats us."
"What does he command you?"
"He tells us to worship only Allah, not to associate anything with Him, and to abandon the faith of our fathers. He commands us to perform prayers, to be sincere and sanctified and to maintain our ties of kinship."

Caesar then said: "I have asked you about his lineage and you said it was noble, and messengers are indeed sent from among the noble of their people. I asked you if any of your people had made similar claims and you said no, but if your answer had been 'yes' I would have assumed he is merely repeating old claims. I asked you if any of his ancestry had been a king and you said no, but if your answer had been 'yes' I would have thought he was merely claiming his royal heritage. I asked you if you used to accuse him of lying before this and you said no, and I know he couldn't be lying to God while refraining from lying to his fellow man. I asked you if the noble among you follow him or is it the weak who do so and you said it was the weak, and they are indeed the followers of the prophets. I asked you if their numbers were increasing or decreasing and you said they were on the increase, and this is verily the condition of a new faith. I asked you if any of them turns away from him in disillusionment and you said no, and this is exactly what happens when the light of faith mingles with the heart. I asked you if he was treacherous and you said no, and same is true of all the prophets. I asked you what he is telling you and you said that he commands you to worship Allah, associating nothing with Him, forbids you from worshipping idols and instructs you to perform prayers, be truthful and sanctified. If all what you say is true, he will possess the land on which I stand now. I had known he was going to come forth, but I never suspected he will be from among you. If I knew I would be faithful to him I would have wanted to meet him, and if I were with him I would have washed his feet"[73].

[73] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.1, p. 26, 31.

Chapter 4: Faith in Divine Scripture

Believing in the Books that Allah revealed to His Messengers and prophets is another of the cornerstones of faith. As Muhammad received the *Qur'an* from Allah, all the messengers who preceded him also received their Divine revelation.

From the *Qur'an*, we know the names of a number of those books, though there are others which we don't know about. Those which Allah had told us about are:

1- The Torah Revealed to Moses.

> ***﴾Verily, We did send down the Torah (to Moses), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the Rabbis and the priests for to them was entrusted the protection of Allah's Book, and they were witnesses thereto﴿***[1]

2- The Bible Revealed to Jesus.

> ***﴾And in their footsteps, We sent Jesus the son of Mary, confirming theTorah that had come before him, and We gave him the Gospel, in which was guidance and light, and confirmation of the Torah that had come before him it, a guidance and an admonition for Al-Muttaqeen (the pious)﴿***[2]

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[1] *Al-Ma'idah - Aayah* 44.
[2] *Al-Ma'idah - Aayah* 46.

3- The Psalms Revealed to David.

﴾and to David We gave the Psalms﴿[3]

4- The Scriptures Revealed to Abraham and Moses.

﴾Or is he not informed of what is in the Pages (Scriptures) of Moses, and of Abraham who fulfilled all that (which Allah ordered him to do or convey), that no burdened person (with sin) shall bear the burden of another, and that man can have nothing but what he does (good or bad), and that his deeds will be seen, then he will be recompensed with the fullest and the best recompense; and that to your Lord is the End﴿[4]

﴾Indeed whosoever purifies himself shall achieve success, and remembers the Name of his Lord, and prays. Nay, you prefer the life of this world; although the Hereafter is better and more lasting. Verily! this is in the former Scriptures, the Scriptures of Abraham and Moses﴿[5]

Though Allah did not inform us of the names of the books revealed to all the other messengers, He did tell us that each prophet carried the Divine message to his people.

﴾Mankind was one community, and Allah sent Prophets with glad tidings and warnings; and with them He sent the Book of truth, to judge between people in matters wherein they differed﴿[6]

We must believe in those unnamed books in general. However, it is not permissible to attribute any scripture to Allah if it was not named in the *Qur'an*.

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[3] *Al-Israa - Aayah* 55.
[4] *An-Najm - Al-Aayaat* 36-42.
[5] *Al-A'laa - Al-Aayaat* 14-19.
[6] *Al-Baqarah - Aayah* 213.

We must also believe that those books contained the message of Truth, Light and Guidance; the *Tawheed* of Allah in His lordship, worship, names and attributes. Anything incorporated in them which contradicts those aspects has been added by man, it is no more than human trespass. Allah (ﷻ) says about the Torah:

> ***﴾Verily, We sent down the Torah (to Moses), therein was guidance and light﴿***[7]

And about the Gospel:

> ***﴾And in their footsteps, We sent Jesus the son of Mary, confirming theTorah that had come before him, and We gave him the Gospel, in which was guidance and light, and confirmation of the Torah that came before it, a guidance and an admonition for Al-Muttaqeen (the pious)﴿***[8]

5- The Qur'an - Last of Divine Revelation.

Allah, Glorious and Exalted is He, has distinguished the Qur'an with unique characteristics which set it apart from all its predecessors.

1. It contains a distillation of divine teachings.

It verifies and supports the message contained in the previous scriptures: *Tawheed* of Allah and worship and obedience to Him. It brings together all the good and excellent features scattered between the other books. Furthermore, it serves as a sensor and verifier of its predecessors, asserting the Truth they contained and exposing the alterations and falsehoods effected upon them. Allah (ﷻ) says:

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[7] *Al-Ma'idah - Aayah* 44.
[8] *Al-Ma'idah - Aayah* 46.

﴾And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it, and Muhaymінan (trusworthy in highness and a witness) over it﴿[9]

The *Qur'an* gives mankind general laws that encompass everything it requires for achieving happiness in this life and in the Hereafter. It abrogates all the practical legislation specific to past nations and reaffirms the final, eternal laws that are suited for every place and age.

2. The Qur'an is the only divine scripture that Allah has undertaken to preserve

﴾Verily, It is We Who have sent down the Dhikr (the Qur'an); and surely, We will guard it (from corruption)﴿[10]

﴾And indeed it is an honourable respected Book. Falsehood cannot came to it from before or behind it: it is sent down by the All-Wise, Worthy of all Praise﴿[11]

This distinction stems from the fact that Allah has revealed the *Qur'an* to the Prophet (ﷺ) for mankind, and not to any specific nation as was the case with previous revelation. For this reason, Allah (ﷻ) has guarded it from any corruption. In it, Allah has contained all His teachings to mankind, and it will remain the basis upon which they will be judged until the Day of Resurrection.

The previous scriptures, on the other hand, were each addressed to a specific nation. So, although they shared the common religious basis, they also contained laws and judgements relating to certain peoples and applicable only to certain historical periods. Allah (ﷻ) says:

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[9] *Al-Ma'idah - Aayah* 48.
[10] *Al-Hijr - Aayah* 9.
[11] *Fussilat - Al-Aayataan* 41-42.

﴾To each among you, We have prescribed a Law and a clear way﴿[12]

That was why Allah (ﷻ) had not undertaken to preserve any of them for eternity as He did with the *Qur'an*. Indeed, in His final Book (the *Qur'an*), Allah informs us of the alterations and tampering that had afflicted the previous nations.

Allah says about the Jews, who tampered with the Torah:

﴾Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish Rabbis) used to hear the Word of Allah, then they used to change it knowingly after they understood it?﴿[13]

Among those who are Jews, there are some who displace words from their (right) places﴿[14]

And He (SWT) says of the Christians who tampered with the Bible:

﴾And from those who call themselves Christians, We took their Covenant, but they have forgotten a good part of the Messenger that was sent to them. So We planted amongst them enmity and hatred till the Day of Judgement, and Allah will inform them of what they used to do. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad), explaining to you much of that which you used to hide from the Scripture, and passing over much (leaving out without explaining). Indeed, there has come to you from Allah a light (Prophet Muhammad) and a plain Book (this Qur'an)﴿[15]

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[12] *Al-Ma'idah - Aayah* 48.
[13] *Al-Baqarah - Aayah* 75.
[14] *An-Nisa' - Aayah* 46.
[15] *Al-Ma'idah - Aayah* 14-15.

The *Qur'an* also mentions the false beliefs adopted by the Jews and Christians who believed that Ezra and Jesus, respectively, were sons of the Almighty.

﴾And the Jews say: Ezra is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths; they imitate the saying of the disbelievers of old. Allah's curse be on them, how they are deluded away from the Truth﴿[16]

The *Qur'an* corrects those deviations, and confirms that Allah, Glorious and Exalted is He, is above fatherhood. Allah (ﷻ) says:

﴾Say (O Muhammad): He is Allah, the One; Allah As-Samad, He begets not, nor was He begotten; and there is none co-equal or comparable unto Him﴿[17]

The Qur'an establishes that all the messengers were human beings whom Allah had distinguished with revelations, and with the characteristics that prepare them to receive His teachings and communicate them to their fellow human beings. Allah (ﷻ) says, talking to Muhammad (ﷺ):

﴾Say: (O Muhammad):"I am only a man like you. It has been inspired to me that your God is One God﴿[18]

Another of the falsifications of the Christians was the alteration of the nature of Christ's prophethood. Some of them maintain that Jesus is a God, or believe in the Trinity. Allah says:

﴾Surely, they have disbelieved who say: "Allah is the Messiah (Jesus), son of Mary﴿[19]

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[16] *At-Tawba - Aayah* 30.

[17] *Surat Al-Ikhlaas.*

[18] *Al-Kahf - Aayah* 110.

[19] *Al-Ma'idah - Aayah* 72.

﴾Surely, they have disbelieved who say: "Allah is the third of the three (in a Trinity)". But there is no god except One God﴿[20]

The *Qur'an* exposes those falsehoods and gives us the correct beliefs about Jesus and Mary:

﴾The Messiah (Jesus), son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Siddiqah (she believed in Allah and His Books). They both used to eat their food. Look how Allah makes His Signs clear to them, yet look how they are deluded away from the truth﴿[21]

The incontestable truth is that, with the exception of the *Qur'an*, there exists no book today that can be attributed to Allah. In addition to the *Qur'an*ic verses attesting to the corruption of previous revelations, there is ample concrete evidence of this fact.

a) The original text of the Divine scriptures that preceded the *Qur'an* have been lost. What remains of them are the accounts of various people. The *Qur'an*, on the other hand, is preserved intact, just as it was communicated by the angel Jibreel to the Prophet Muhammad (ﷺ), and by him to his companions [22].

b) Those scriptures as they exist today are a combination of the words of Allah with the writings of mere mortals: commentaries, historical narrative, biographies of the prophets and their apostles and the inferences of religious scholars. In them, the word of Allah is indistinguishable from man's additions. The *Qur'an* remains the pure word of Allah, unmixed with the sayings of the Prophet (ﷺ), his companions or anyone else[23]. *Abul Wafa Ali bnu Aqeel* said: "To be certain that the *Qur'an* did not originate from the Prophet, but was revealed to him, all you need do is compare the words and literary

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[20] *Al-Ma'idah - Aayah* 73.
[21] *Al-Ma'idah - Aayah* 75.
[22] "*Mabaadi' al-Islam*", p.77, *al-Mawdudi.*
[23] Ibid.

style of the *Ahaadeeth* with Holy Book. It is known that human's speech resembles, and the Prophet said nothing which resembles the *Qur'an* in any way"[24]. He added: "It is one of the miracles of the *Qur'an* that no one can relate a single verse from it to anything that had been said before. Man's words, on the other hand, are always founded on previous writings and teachings. People say for example that *Al-Mutanabee* imitated *Al-Buhturee*" [25].

c) None of those books should be attributed to the Messengers with whom they are associated. Such claims have no historical basis. The book known as the Old Testament, or Torah, for example, was written centuries after Moses's death. *Muhammad Farid Wajdi* quotes Larouse encyclopaedia: "Modern analytical methods, especially German criticism, after exhaustive anthropological, historical and linguistic research, confirmed that the Torah was not written by Moses. Rather, it is the work of successive, anonymous Rabbis who derived it from verbal traditions originating before the fall of Babylon. Some scientists have gone as far as asserting that the five books (as far) do not contain all the Israelite traditions, but include fables, codes and symbols" [26].

The Holy *Qur'an* is the only book that is proven, beyond a shadow of a doubt, to be entirely communicated by the Messenger to whom it was revealed, Muhammad (ﷺ). It has been handed down from generation to generation, from the time of its revelation to this very day, in an intact state, with all its words, its structure and pronunciations unaltered in any way. Today, there is no doubt that the *Qur'an* that we recite is identical to that revealed to the Prophet (ﷺ) [27].

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[24] See: "*Al-Wafaa bi Ahwaali Al-Mustafaa*", Vol.1, p. 270.
[25] Ibid.
[26] See: "*Al-Aqaaid al-Islaamiyyah*", p. 57, *Nadeem al-Mallaah.*
[27] "*Mabaadi' al-Islam*", p.78, *al-Mawdudi.*

d) More proof of tampering with those books is evident from the fact that there exist several versions of them which vary in their wording and concepts[28].

e) They contain corrupt beliefs and false ideas about the Creator, Glorious and Exalted is He, and about His Messengers. One finds in them the comparison of Allah to man, the denigration of some Prophets in a way that impugns their honour and challenges their immunity [29].

In the light of the evidence of their corruption, believing in those books is to believe that they were originally revealed by Allah to His Messengers and had the same purpose as the *Qur'an*. Moreover, we believe that they no longer contain the words of Allah, except for what concurs with the *Qur'an* and the *Sunnah* of the Prophet (ﷺ). As for the *Qur'an*, we should believe that it is purely the word of Allah, that it contains the Truth, that every letter in it is preserved by Allah, that we must follow its commands, avoid its prohibitions, believe its accounts and reject anything which contradicts it.

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[28] See: "*al-Aqaaid al-Islaamiyyah*", p. 168, *Sayyid Sabiq*, he says: "the corruption that has befallen the Bible is evident in the fact that the four versions common amongst Christians today were chosen from among some seventy bibles. These bibles wrote about the life of Jesus (AS). Their authors are well known and the bibles are known by their names. Christian scholars themselves have confirmed that the beliefs contained in the bibles are the opinions of St.Paul and not of any of the other apostles of Christ. Furthermore, a copy of the Bible of St. Barnabus, discovered in a private library in Paris, varies widely from the other common Bibles. After it was translated, the bible of Barnabus was published by *Al-Manaar*.

[29] In the Torah, Genesis 3/22: *Abraham* was a liar, *Lot* committed adultery with his daughters, *Aaron* called the people of Israel to worship the calf, *David* committed adultery, *Solomon* worshipped idols to please his wife. So, is there any worse than this falsehood and alteration? See: "*al-Aqaaid al-Islaamiyyah*", p. 167, *Sayyid Sabiq*, and "*Ar-Rusul war Risaalaat*", p. 104-106.

<u>Chapter 5:</u> Faith In The Day Of Resurrection

Faith in the Day of Resurrection is the firm belief in all that Allah mentions in the *Qur'an*, and in all that the Prophet (ﷺ) has told us, about the afterlife: the *fitna* of the grave, punishment and reward therein, resurrection, the gathering, the records, the reckoning, the scale, the fount, the bridge '*as-Sirat*', intercession, Paradise and the Hell-Fire and everything which Allah has prepared for those who will dwell in them.

The Qur'an's Focus on this Issue and the Wisdom behind it

The Holy *Qur'an* mentions the Last Day on numerous occasions and in many different literary styles. It reaffirms its events, reminds of its afflictions and asserts its occurrence.

Some of the ways in which this is emphasised are as follows:

Linking belief in the Last Day to belief in Allah

﴾but Al-Birr (Piety, Righteousness, and each and every act of obedience to Allah, and so on) is (the quality of) the one who believes in Allah and the Last Day﴿[1]

﴾Whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve﴿[2]

﴾This (instruction) is an admonition for him among you who believes in Allah and the Last Day﴿[3]

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[1] *Al-Baqarah - Aayah* 177.
[2] *Al-Baqarah - Aayah* 62.
[3] *Al-Baqarah - Aayah* 232.

﴾Fight against those who believe not in Allah nor the Last Day﴿[4]

﴾Worship Allah, and hope for the Last Day, and commit no mischief on the earth as Mufsidun (those who commit great crimes, oppressors, tyrants, mischief makers, the corrupt)﴿[5]

And there are many other examples in the *Qur'an* of this connection between belief in Allah and belief in the Last Day.

The Qur'an mentions the Last Day on virtually every page

It recounts its events and conditions in varied literary styles. It also provides us with a wealth of details on this subject, something which is rarely found in connection with other issues falling in the domain of *Ghaib* (unseen).

Allah calls the Last Day by many other names

Each of those names describes the afflictions that will occur on that day. Some of the names mentioned in the *Qur'an* are: the Resurrection, the Hour, the Last Day, *Yawm ad-Din*, *Yawm al-Hisab* (the Day of Accounting), *Yawm an-Nushur* (the Day of the Rising), *Yawm al-Hashr*, and so on[6].

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[4] *At-Tawbah - Aayah* 29.
[5] *Al-Ankabut - Aayah* 36.
[6] See: "*Al-Aqaaid al-Islaamiyyah*", p.261-264, *Sayyid Sabiq*.

The Reasons for this Interest in the Last Day

Faith in the Last Day has a great influence on man's life

Belief in the events of the Last Day, such as Heaven, Hell, judgement, punishment, reward, success and loss, has a greatly beneficial influence in directing the believer, ensuring his conformity and adherence to righteous conduct and piety towards Allah. There is indeed a great difference between a person who does not believe that he will be resurrected and judged for every word and deed, and one who does. The first is driven solely by his own personal interests and preoccupied only by his worldly ambitions. There is no constraint on him save for his desires and appetites. His selfish objectives justify any means, attitudes or deeds, however harmful to himself and others they prove to be.

On the other hand, the person who believes that he will be judged by the most impartial Judge, and rewarded for any good and punished for every sin, conducts himself within the boundaries of Truth, goodness and rectitude. Those are the characteristics that please Allah on that Day. Allah (ﷻ) says in the *Qur'an*:

> ***﴿And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, those are they who will lose their own selves (by entering Hell) because they denied and rejected Our Aayaat (proofs, evidences, verses, lessons, signs, revelations and so on)﴾***[7]

This reason for the *Qur'an*'s emphasis on the Last Day can also be seen in the connection it makes on many occasions between belief in the Last Day and performing righteous deeds. The following verses illustrate this point:

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[7] *Al-A'raaf - Al-Aayataan* 8-9.

﴾Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), and urges not the feeding of the poor﴿[8]

﴾The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day﴿[9]

﴾Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of " Al-Muttaqun". It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver﴿[10]

﴾You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad)﴿[11]

﴾Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allah - (for the reward from Him) and the Last Day﴿[12]

﴾That will be an admonition given to him who believes in Allah and the Last Day﴿[13]

﴾Those who believe in the Hereafter, believe in it (the Qur'an), and they are constant in guarding their prayers﴿[14]

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[8] *Al-Ma'un - Al-Aayaat* 1-3
[9] *At-Tawbah - Al-Aayah* 18.
[10] *At-Tawbah - Al-Aayataan* 44-45.
[11] *Al-Mujaadalah - Al-Aayah* 22.
[12] *Al-Mumtahinah - Al-Aayah* 6.
[13] *At-Talaaq - Al-Aayah* 2.
[14] *Al-Ana'm - Al-Aayah* 92.

By his very nature, man seeks to acquire personal benefits and to ward off harm. Belief in the Day of Judgement reinforces this instinctive drive that draws us toward good and away from evil. The *Qur'an* constantly reminds us of the Last Day and excels in describing it because of the beneficial influence this has in reinforcing our instinct for self-advancement.

Man often forgets and disregards the Last Day

Man clings to earth and is too preoccupied with worldly pleasures and possessions. Belief in the Day of Judgement, in the joy and suffering therein, mitigates the excesses of his love for this life. It makes him realise that all the pleasures to be had on this earth do not deserve to be coveted, laboured for and competed over. Only what awaits them on that great Day merits such effort. We are told of this lesson in the following verse:

> ***﴾O you who believe! what is the matter with you, that when you are asked to march forth in the Cause of Allah (that is Jihad) you cling heavily to the earth? Are you pleased with the life of this earth rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter﴿***[15]

The existence of the Last Day still arouses incredulity and amazement in the disbelievers

The disbelievers see, with their deficient insight, only facts that repudiate the existence of resurrection. They only consider the phenomenon of the dead body turning to bones and dust. Allah tells us about such people in the following verse:

> ***﴾Qaf: by the Glorious Qur'an. Nay, they wander that there has come to them a warner (Muhammad) from among themselves. So the disbelievers say:"This is a***

[15] *At-Tawbah - Al-Aayah* 38.

strange thing! When we are dead and have become dust (shall we be resurrected?). That is a far return")[16]

Allah is telling such disbelievers, in a number of *Qur'an*ic verses (some of which we will refer to later) that the faculties upon which they rely in dealing with this matter are deficient and incapable of comprehending the Truth. It is not that their eyes cannot see facts, it is that their hearts and minds which are deaf and blind.

The evidence for belief in the Last Day and the reply to those who deny it

Both the *Qur'an* and the *Sunnah* give plenty of evidence for belief in the Last Day. This belief is also obvious to any sound intellect and healthy instinct.

Allah often mentions the Last Day in His Book, giving proofs of it and repudiating the denials of those who have no faith in resurrection. We can also find ample details about the events and circumstances of that Day in the *Qur'an*. Although every prophet before Muhammad (ﷺ) had given his people glad tidings of, and forewarned them against, the Day of Judgement, and branded all who denied or doubted it as disbelievers, the details given in the *Qur'an* sets it apart from all previous revelations. Allah says in the Holy *Qur'an*:

> ***(Allah "La ilaha illa Huwa" (There is none who has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt)***[17]

> ***(It is not "Al-Birr" (Piety, Righteousness, and each and every act of obedience to Allah) that you turn your faces towards the East and (or) West (in Prayers); but***

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[16] *Qaf - Al-Aayaat* 1-3.
[17] *An-Nisa' - Al-Aayah* 87.

"Al-Birr" is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth[18]

﴾And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Day of Judgement, then indeed he has strayed far away﴿[19]

The *Qur'an* relates to us what the prophet Noah told his people:

﴾And Allah has created you from the dust of earth. Afterwards He will return you into it (the earth) and bring you forth (again on the Day of Resurrection)﴿[20]

It also informs us of what Abraham said:

﴾And Who will cause me to die, and then will bring me to life (again); and Who, I hope will forgive me my faults on the Day of recompense (the Day of Resurrection)﴿[21]

And Allah told Moses:

﴾Verily the Hour is coming - and My will is to keep it hidden - that every person may be rewarded for that which he strives. Therefore let not the one who believes not therein (in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, (divert you therefrom), lest you perish﴿[22]

Allah, Exalted is He, instructed the Prophet Muhammad (ﷺ) on several occasions to swear by His Name that the Day of Judgement will come. Allah (ﷻ) says:

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[18] *Al-Baqarah - Al-Aayah* 177.
[19] *An-Nisa' - Al-Aayah* 136.
[20] *Noah - Al-Aayataan* 17-18.
[21] *Ash-Shuara' - Al-Aayah* 82.
[22] *Ta-Ha - Al-Aayataan* 15-16.

﴿The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): "Yes! By my Lord, you will certainly be resurrected"﴾ [23]

Those who reject the possibility of resurrection in effect disbelieve in all Allah's messengers, whose truthfulness is amply attested to by logical and tangible proof. Denying the words of those messengers denigrates and doubts the conclusions of sound intellect: it is no more than obstinacy.

Those sceptics have no proof to support their position. Resurrection is a matter of *Ghaib*, known only to Allah. The basic principle in matters of Ghaib is that no one can prove or disprove them without reference to Allah. If decisive proof is established that a person is communicating what Allah has revealed, then this suffices to establish the validity of his account of these matters [24]. This proof has only been available to the messengers, whom Allah had supported with miracles, and revealed to them some accounts of Ghaib. On the issue of resurrection, all those messengers had spoken about the Day of Judgement.

One of the objections which people who deny the possibility of resurrection have raised is their rejection of the idea of the body returning to life after having turned into bones and dust. The *Qur'an* quotes them as saying:

﴿When we are dead and have become dust? That would be a far return﴾ [25]

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[23] *At-Taghaabun - Al-Aayah* 7.

[24] This is a reasonable fact, because we know, by intuition, that nobody can confirm or deny the existence of something in a place or a time, except if he happens to know it or is informed about it by an observer, if the existence of this thing or its absence does not contradict with reason. For example, if a person denies the existence of the Day of Resurrection, we consider him a liar, even if no one has informed us about it, how if we were informed by people who are impossible to lie, the Prophets and Messengers. Allah (ﷻ) is the Only One Who knows *Ghaib*, so we follow only those whom Allah has taught. That is the Prophets and Messengers.

[25] *Qaaf - Al-Aayah* 3.

﴾And they say: "It is only our life in this world, we shall die, and we live, and only time can make us perish." And they have no knowledge of that, they are merely following conjecture﴿[26]

All their doubts amount to no more than simple incredulity, amazement and arrogance. Allah (ﷻ) has responded to those doubts and exposed their pettiness on several occasions in the *Qur'an*. He has shown such sceptics that belief in the Last Day could not be denied by reason, which to the contrary supports its existence. Allah also illustrates that resurrection is not something out of the ordinary, but that it has many parallels in everyday life. Here are a number of examples to illustrate this point:

1) Allah (ﷻ) says in the *Qur'an*:

﴾And they say: "What, when we are bones and broken bits, shall we really be raised up again in a new creation?" Say: "Even if you are stones or iron - or some other creation yet more monstrous in your minds" Then they will say: "Who will bring us back to life?" Say: "He who created you at first." Then they will shake their heads at you, and say: "When will it be?" Say: "It may be soon - On the Day when He will call you forth, then you shall respond to His call praising Him, and you shall think that you have stayed only a little while"﴿[27]

The deniers here raise objections that have always been the same throughout the ages. They doubt Allah's ability to turn the bones and dust of their bodies into beings with senses and feelings. They don't believe in it because they don't know when it will happen. Those doubts clearly stem from ignorance of life and death, of Allah's power, and an oversight of the ramifications of this absolute power in creating life out of nothingness. It should have been sufficient for the doubters, had they had any sense or reason, to recall Allah's ability in creating them for the first time, when they

[26] *Al-Jaathiyah - Al-Aayah* 24.
[27] *Al-Isra' - Al-Aayaat* 49-52.

had been nothing. It should be enough to make them realise that their Creator tells them the Truth when He informs them about the Appointed Hour, about Judgement, reward and punishment. The reply to their doubts, simple and obvious as it is, is sufficient to silence them. Man has found himself created and brought into life after having not existed before, he must therefore have had a Creator. His death, is another condition he goes through. It is a change that could only have been brought about by Allah, for anyone else who possessed such power would have certainly used it to prevent his own death. When, having understood and believed all this, this Creator then tells us that He will bring us into life once more, recreating us. Disputing this fact would be mere arrogance and stubbornness. Allah says:

> ***﴿Say: "Allah gives you life, then ordains you to die, then He shall gather you to the Day of Resurrection, there is no doubt about it, but most of the people do not know"﴾***[28]

2) Allah says in the *Qur'an*:

> ***﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they are rotted away and became dust?" Say: (O Muhammad)"He will give life to them, the One Who created them for the first time, He is the All-Knower of every creation!" He, Who produces for you fire from the green trees, when behold! you kindle therewith. Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! and He is the All-Knowing Supreme Creator﴾***[29]

The author of "*Sharh al-Aqeedah at-Tahaawiyyah*" wrote in commentary upon this verse: "If the most knowledgeable, eloquent and expressive person were to endeavour to put forth a better, or even equal, argument using words that are as clear and

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[28] *Al-Jaathiyah - Al-Aayah* 26.
[29] *Yaa-Seen - Al-Aayaat* 78-81.

concise and accurate as those in the above verse, he would surely fail. Allah starts this verse with a question asked by an atheist which called for a response. Allah's answer, ***'and forgets his own creation'***, was sufficient to establish proof and eliminate any doubt. When Allah (ﷻ) wants to emphasise and reinforce the argument, He says ***'Say: He will give life to them, the One Who created them for the first time'***, and so He presents the initial creation as evidence of His ability to recreate a second time. Any sensible person would certainly know that Allah will easily bring the dead back to life having brought them into existence in the first place.

As the act of creation requires of the Creator power over the created and knowledge of them, Allah added ***'He is the All-Knower of every creation'***. As He knows everything about the first creation, its constituents, materials and forms, He also knows all about the second creation. How could it be difficult for Him Who is complete in knowledge and absolute in power, to bring back life to bones and dust.

Allah reaffirms the issue with an overwhelming argument and clear evidence, which also incorporates an answer to another of the atheists' questions. The non-believers ask: "The bones of the dead are dry and cold while living matter is warm and moist - how could the latter spring forth from the former?" Allah (ﷻ) replied to this by saying: ***'He, Who produces for you fire from the green trees, when behold! you kindle therewith'***. Allah tells them that burning wood, which is hot and dry, is produced from live wood, which is cold and moist. Allah, who easily produces things from their opposites and can manipulate His creation and its constituent matter, is He Who also effects the changes rejected by the believers.

Allah then further re-emphasises the point by referring to His Ability to do something even greater and more complex. Any sensible person knows very well that the ability to perform acts of great magnitude surely indicates the possibility, even ease, of carrying out lesser actions. He said: ***'Is not He, Who created the heavens and the earth Able to create the like of them?'*** The Creator, who brought into being the heaven and the earth, with all their majesty, unimaginable vastness and magnificence, is surely

able to resurrect the dead with ease and return them to their original state"[30].

3) Allah said in the *Qur'an*:

> ***(O mankind, if you are in doubt about the Resurrection, then Verily! We have Created you from dust (Adam), then from a Nutfah (mixed drops of male and female sexual discharge, that is offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear for you (to show you Our power and ability to do what We will). And We cause whom We will to remain in the womb for an appointed term, then We bring you out as infants, then give you growth that you may reach your age of full strength. And among you there is he who dies young, and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves)***[31]

When we contemplate these verses of Surat *al-Hajj*, we find in them proof of the resurrection and clear signs for Allah's power in raising the dead from the grave. They dispel all doubt about this issue from the heart, remove any scepticism and counter the suspicions of the stubborn. They contain proof of the Creation of all human beings that started with lifeless soil. This proof was discussed in some detail above. They also highlight one of the aspects of Allah's power in creating mankind, elevating it from one

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[30] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 460, 461.
[31] *Al-Hajj - Al-Aayaat* 5-7.

stage to the next, and transforming it from one condition to another which differs radically from its predecessor. Allah transforms man from a *Nutfah*, to a clot, to a lump of flesh, then He installs in him sight and hearing, senses, nerves, bones and muscles, and so on. Man was thus born with a perfected body, which is the best form and most excellent state of any creature. We are told in the *Qur'an*:

﴿Verily, We created man of the best stature (mould)﴾[32]

After all this, how would Allah be unable to resurrect him and breathe life back into him? For the All-Mighty, the All-Knowing, it would surely be simply another operation of transforming him from one state to another. The obstinate can always see the parallels to resurrection in himself and in every other person on this earth.

Sayyid Qutb, may Allah grant him mercy, after commenting on the previous verses, pointed out a delicate concept contained within them. He wrote: "The stages through which human beings pass, as embryos and as children, indicate that the Will which fashioned them will lead man to his possible perfection in the Home of Perfection (*Dar al-Kamal*). Man never reaches his perfection on this earth. He stands still then retreats ***'so that he knows nothing after having known'***. There must be another life in which man reaches his destined perfection. Those stages are evidence of Resurrection in two ways. They prove that the One who is capable of creating is also capable of recreating, and that the perfection of this creation reaches its ultimate form in the afterlife. Thus the laws of creation and recreation, of life and resurrection, of judgement and recompense, all attest to the existence of the Creator, Who disposes our affairs, of whose existence there is no doubt"[33].

There is another point to be made concerning the stages through which we pass during the process of creation. Those who are obstinate, who deny resurrection and the raising of the dead, are directed towards observing that this act of Divine creation is present

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[32] *At-Teen - Al-Aayah* 4.
[33] *"In the Shade of the Qur'an"*, Vol. 5, p. 583.

in the case of each one of them, indeed in every human being. Before he was fashioned in due proportion, he was a drop of insignificant liquid, a clot and a lump of flesh, all of which are inconsequential stages in which man is more dead than alive. Nonetheless, Allah still gives full life to those substances, He forms our bodies and provides them with the means for leading full lives, and He nurtures us until we become full beings who feel and think, argue and dispute. The act of creation which brought us unto this earth in the first place is not unlike bringing the dead back to life. Those who deny the resurrection insist it is impossible. Allah tells us in the *Qur'an*:

> ***﴾Was he not a Nutfah (mixed male and female discarge of semen) poured forth? Then he became an "Alaqa" (a clot); then (Allah) shaped and fashioned (him) in due proportion! And made him into two sexes, male and female. Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things)﴿***[34]

In the above verses we find more proof of resurrection, further confirmation of Allah's ability to give life to the dead. This barren earth, in which you see no sign of life. But when Allah sends rain upon it, life begins to stir and new plants emerge with their myriad colours, tastes, scents, shapes and uses. Allah (ﷻ) says in the *Qur'an*:

> ***﴾And among His signs, that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things﴿***[35]

The Prophet (ﷺ) was asked: "How does Allah give life to the dead? And what is the sign of that in His creation?" The Prophet (ﷺ) replied: "Haven't you passed by your family's barren river?"

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[34] *Al-Qiyaamah - Al-Aayaat* 37-40.
[35] *Fussilat - Al-Aayah* 39.

The man said: "Yes", the Prophet (ﷺ) said: "And then you passed by it full of life and green", the man replied: "Yes". The Prophet (ﷺ) said: "He (Allah) also gives life to the dead, and that is His sign in His creation"[36].

Allah says in the Qur'an*:*

﴾Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?﴿[37]

﴾Does man think that he will be left Suda (neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him)?﴿[38]

Those two verses, and other similar ones, confirm that belief in the *Ma'aad* (the Day of Final Abode), in Judgement and in recompense is necessary for the *Tawheed* of Allah in all of His attributes and His names. This principle is part and parcel of the first aspect of faith. Those who do not believe in it are not counted as believers in Allah, for such disbelief is a denial of the Wisdom of Allah, His Justice towards His creation, and a denial of His attributes.

The disbelief in *Tawheed* is accompanied by man's disdain for himself. For such a person as harbours this disbelief believes that he was created for no purpose, or not for a great reason, that his existence is limited to his fleeting presence on this earth which is full of afflictions, worries, problems, distress, injustices and sins. He believes that he is left alone with no reward for those who are just or punishment for the transgressor. Belief in the afterlife and

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[36] Reported by *Ahmed, Abu Dawud and Ibnu Maajah* - see: "*Tafseer Ibnu Khathir*", Vol.2, p. 208, and "*Saheeh al-Jaami' as-Sagheer*", Vol.1, p. 420.
[37] *Al-Mu'minun - Al-Aayah* 115.
[38] *Al-Qiyaamah - Al-Aayah* 36.

resurrection befits Allah's Majesty, Justice and Wisdom. It is what a sound intellect dictates and a healthy nature finds natural [39].

Details of faith in the Last day

While belief in the Last Day is one of the most important foundations upon which faith is built, it can not be achieved or considered complete and integral without the fulfilment of the two following conditions.

The first is that a Muslim should believe in the Last Day in general terms. This is the minimum requirement for the acceptance of his faith.

The second is to believe in everything the Prophet (ﷺ) told us about the events that occur after death, which belong to the domain of Ghaib. The main points recounted about those matters in the *Ahaadeeth* and Qur'anic verses are the following:

Fitna (trial) of the grave and questioning by the two angels (Munkar and Nakir)

We should believe in what the Prophet (ﷺ) told us about the *Fitna* of the grave and the questioning of the dead person by the two angels about his God, his Faith and his Prophet. The Messenger of Allah recounted how people will be examined in their graves and asked: 1) Who is your Lord? 2) What is your faith? 3) Who is your Prophet? The believer will say: "My Lord is Allah, Islam is my religion, and my Prophet is Muhammad." The doubter will say, "I do not know. I had heard people say things and I repeated them." He will then be beaten and tortured.

There are many *Ahaadeeth Sahiha* related to this subject. Here are three.

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[39] "*Al-Wahyu al-Muhammadi*", p.178-179, "*Mabaadi' al-Islam*", p. 91, *Mawdudi*, "*Al-Aqaaid al-Islamiyyah*", 279-280, and "*Sharh al-Aqeedah al-Waasitiyyah*", p. 129-130, *Muhammad Khalil Harras*.

Al-Bukhaaree and *Muslim* reported on the authority of *Asma' bint Abee Bakr as-Siddiq* that the Prophet (ﷺ) said: "There is not anything that I have not seen before but I have seen now at this place of mine, even the Garden and the Fire. It has been revealed to me that you will be tried in your graves with a trial, like, or near to, the trial of the *Dajjal*. Every one of you will have someone who comes to him and asks him, 'What do you know about this man?' A believer, or one who has certainty (*muqin*) will say, 'He is Muhammad, the Messenger of Allah, who came to us with clear proofs and guidance, and we answered and believed and followed.' The believer will repeat this three times. He will then be told, 'Sleep in a good state. We know now that you were certain about him (Muhammad).' A hypocrite, however, or one who has doubts will say, 'I do not know, I heard everybody saying something and I said it'"[40].

Al-Bukhaaree and *Muslim* reported on the authority of *Anas ibnu Malik* who reported the Prophet (ﷺ) as saying: "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you used to say about this man, Muhammad?' The believer will say: 'I testify that he is Allah's slave and His Apostle.' "Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has changed for you a place in Paradise instead of it.'" The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the *Qur'an*).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinn"[41].

Al-Bukhaaree and *Muslim* reported on the authority of *Al-Bara' ibnu Aazib* that the Prophet (ﷺ) said, "Allah will keep firm

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[40] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.1, p.148, agreed upon and the terms by *al-bukhaaree.*

[41] Agreed upon, see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 203 and "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.3, p.184.

those who believe, with the word that stands firm in this world", he said it was revealed with regard to the punishment of the grave. When a faithful believer is made to sit in his grave, the angels come to him and ask him: Who is your god?, he will say my God is Allah and my Prophet is Muhammad (ﷺ). And that corresponds to Allah's statement:

> ***﴾Allah will keep firm those who believe, with the word that stands firm in this world (that is they will keep on worshipping only Allah and none else), and in the Hereafter﴿*** [42]

As mentioned, there are many other *Ahaadeeth* that confirm the occurrence of the *fitna* of the grave and the questioning of the two angels.

Torment and bliss in the grave

In addition to the *Fitna* of the grave, we should also believe in what the Prophet (ﷺ) said about the bliss and torment to be experienced in the grave. This matter is detailed in both the *Qur'an* and the *Sunnah*. Allah (ﷻ) says:

> ***﴾So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh's people. The Fire, they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Pharaoh's people to enter the severest Torment!"﴿*** [43]

Allah promised Pharaoh's people two types of torment. The first is (*The Fire, they are exposed to it, morning and afternoon*), while the second is (*and on the Day when the Hour will be established (it will be said to the angels): "Cause Pharaoh's people*

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[42] *Ibrahim - Al-Aayah* 27, and the *Hadith* is agreed upon, the terms are by *Muslim*. See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 204 and "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.3, p.181.

[43] *Ghaafir - Al-Aayataan* 45-46.

to enter the severest Torment!". The conjunction 'and' in the above verse indicates that the first torment is not the same as the second. As the second takes place in the afterlife, the first must occur at a time between death and the Last Day, that is in the grave.

Allah mentions in the Qur'an a torment that takes place after death:

> ***﴾If you could but see when the 'Zalimun' (polytheists and wrongdoers, and so on) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls; this day you shall be recompensed with the torment of degradation"﴿***[44]

It was narrated that *Ibnu Abbas* (ﷺ) said about this verse: "This happens at death. The angels stretch forth their hands to beat the faces and backs (of the Zalimun)." *Ibnu Hajar* said: "This is supported by the *Qur'an* in the verse:

> ***﴾Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?﴿***[45]

And then he added: "If this was before burial, it is part of the punishment that takes place before the Day of Resurrection. However, the punishment in the grave is added because most of it takes place in the grave" [46].

There are many authentic *Ahaadeeth* that confirm the existence of torment in the grave. *An-Nawawee* said in "*Sharh Saheeh Muslim*": "You should know that *Ahlu Sunnah* believe in the torment of the grave. The *Qur'an* mentions it in many places, such as in the verse: ***﴾The Fire; they are exposed to it, morning and afternoon﴿.*** Furthermore, a number of authentic *Ahaadeeth*, reported by more than one of the Prophet's companions, provide further proof of its existence. It is not against reason that Allah

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[44] *Al-Ana'm - Al-Aayah* 93.
[45] *Muhammad - Al-Aayah* 27.
[46] See: "*Fathu al-Baaree*", Vol.3, p. 180.

should return life to a part of the body and torment it. What is accepted by reason and confirmed by Shari'ah should be accepted and believed in" [47].

Imam Muslim mentioned many *Ahaadeeth* in his Sahih, which prove the torment of the grave, the Prophet (ﷺ)'s hearing of the voices of those subjected to it, and he reported that those souls can hear the footsteps of those who buried them, and that they are shown their place either in Paradise or Hellfire[48] . Here are some of the *Ahaadeeth.*

Muslim narrated that *Zayd bnu Thabit* said: "As Allah's Messenger (ﷺ) was going with us towards the dwellings of *Banu an-Najjar*, while riding his pony, it shied and he nearly fell off. He found four, five or six graves there. He said: Which of you knows about those lying in the graves? Someone said: I do. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not for the fact that you would stop burying (your dead) in the graves if you heard the torment in the grave, which I hear, I should have certainly made you listen to it".

"Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible aspects. They said: We seek refuge with Allah from turmoil, its visible and invisible aspects. He said: Seek refuge with Allah from the turmoil of the *Dajjal.* They said: We seek refuge Allah from the turmoil of the *Dajjal*"[49]

Al-Bukharee, Muslim and others reported that *Abdullah ibnu Abbas* said: "Once the Prophet (ﷺ) while was passing through

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[47] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 200-201.
[48] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 200-207.
[49] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 202.

one of the grave-yards of Madina or Makka and heard the voices of two people who were being tortured in their graves. The Prophet (ﷺ) said, "These two people are being tortured, and they are not being tortured for a major sin. Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)"[50]

Al-Bukhaaree and *Muslim* reported that *Abdullah ibnu Umar* narrated that Allah's Messenger (ﷺ) said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it, and if he is from the people of the Hell-fire, he is shown his place in it. Then it is said to him, `This is your place till Allah resurrects you on the Day of Resurrection" [51].

As for the way in which the torment of the grave happens, and the way in which the soul returns to the body, we should not add to what the Prophet (ﷺ) has said. The author of "*Sharh al-Aqeedah at-Tahaawiyyah*" said: "The *Ahaadeeth* reported from the Prophet (ﷺ) confirm the torment and bliss of the grave and the interrogation by the two angels. We should believe in those accounts of the events that take place after death, but we must not discuss or wonder about the way in which they happen. As we have no precedent for such events on this earth, we are incapable of comprehending them. Shari'ah does not confirm what our minds tell us is impossible, but it can present us with issues that we could find bewildering and unfathomable. The return of the soul to a dead body is not something we are accustomed to on this earth..

You should know that the torment of the grave is the torment of *al-Barzakh*[*]. Each person who dies deserving a certain amount of torment will surely get his recompense, whether he is

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[50] Agreed upon and the terms by *Al-Bukhaaree*. See "*Saheeh al-Bukhaaree*", Vol.3, p.188.

[51] Agreed upon, see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p. 200 and "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.3, p.118.

[*] Literally means partition or barrier. In Islamic terminology it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the hereafter.

entombed, eaten by beasts of prey, burned to ashes and scattered by the winds, crucified or drowned and lost to the sea. Whatever should happen to that person's body and soul in a grave will happen anyway, including beating, the reversing of his ribs, and so on. The information given to us by the Prophet (ﷺ) about this issue should be understood without exaggeration or omission, with no misinterpretation or misrepresentation of his guidance and clarification"[52].

Ibnu al-Qayyim says: "The Salaf scholars of our Ummah believe that when a person dies, he is either in bliss or torment which are experienced by both his body and his soul. The soul remains in existence in a state of bliss or torment after it leaves the body, returning to it occasionally when both share in the torment and bliss. When the Day of Resurrection arrives, the souls are returned to the bodies and the dead arise from their graves to face their Lord. Jews, Christians and Muslims all agree that the dead body rises on the Day of Resurrection"[53].

Signs of The Hour

We should believe that the Hour will certainly come, and that its timing is known only to Allah who kept it from all human beings, including the Messengers and Prophets. It is impossible for anyone to find out when life in this world will come to an end.

Allah (ﷻ) says in the *Qur'an*:

> ***﴾They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the***

[52] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 451-452.
[53] "*Al-Aqaaid al-Islaamiyyah*", p.237, *Sayyid Sabiq*.

heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most mankind know not")[54]

But We must believe in what the Prophet (ﷺ) said about its signs and conditions. There are plenty of authentic *Ahaadeeth* in which the Prophet (ﷺ) mentions the Hour, its small signs. (These mostly relate to the corruption of people at the end of time, the emergence of *fitna* between them, and their distance from the faith of Allah and path of His Messenger (ﷺ)) and the great signs.

The Minor Signs

The following *Ahaadeeth* tell us about the minor signs.

a) *Sahl ibn Sa'd* said: "I saw Allah's Messenger (ﷺ) pointing with his index and middle fingers, saying, the time of my advent and the Hour are like these two fingers" [55]

This proves that the sending of the Messenger (ﷺ) to be the seal of the Prophets is a sign of the approach of the Hour. The *Hadith* tells us that there is no other Prophet after Muhammad(ﷺ), that he is followed by the Hour, which indicates that it will soon happen. [56]

b) The angel Jibreel asked the Prophet (ﷺ): "Inform me about the hour (of the Doom)". He (the Holy Prophet) remarked: "One who is asked knows no more than the one who is inquiring (about it)". He (the inquirer) said: "Tell me some of its indications". He (the Holy Prophet) said: "That the slave-girl will give birth to her mistress and

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[54] *Al-A'raaf - Al-Aayah* 187.

[55] Reported by *al-Bukhaaree*, *Muslim* and *Tirmidhi* - see "*Sahaah al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p.293, and "*Mukhtasar Sahaah Muslin*", Vol.1, p.113.

[56] "*Al-Aqaaid al-Islamiyyah*", p. 245, *Sayyid Saabiq*, "*Fathu al-Baaree*", vol. 11, p 293.

master[57], that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings". [58]

c) *Abu Hurayrah* reported Allah's Messenger (ﷺ) as saying: "The Hour will not be established till: 1) two big groups[59] fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine; 2) about thirty *Dajjals* [60] (liars) appear[61], and each one of them will claim that he is Allah's Messenger; 3) religious knowledge is taken away [62]; 4) earthquakes increase in number; 5) time passes quickly[63]; 6) *Fitan* (afflictions) appear; 7) *Al-Harj*, (killing) increases; 8) wealth becomes abundant - so abundant that a wealthy person will worry in case nobody accepts his *Zakat*, and whenever he presents it to someone, that person (to whom it will be offered) will say, 'I am not in need of it'; 9) the people compete with each other in constructing high buildings; 10) a man when passing by a grave of

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[57] *Ibnu Hajar* said explaining this (Children will disobey their mothers to the point where a son will treat his mother as if he is her master and she is his slave-girl. He will beat her, mistreat her and use her as a servant. This means that the situation will be so strange, and the Hour will approach when things will be upside-down. It is similar to the other sign: the barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. See: "*Fathu al-Baaree*", Vol.1, p. 101.

[58] Agreed upon, see: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.1, p.99, 100, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.1, p. 158.

[59] *Ibnu Hajar* said: the group of *Ali* and his followers and the group of *Muaawiyya* and his followers - "*Fathu al-Baree*", Vol.12, p.72.

[60] Among those *Dajjals*: *Al-Aswad al-Ansee* the ruler of *Sanaa*, and *Musaylima al-Kaddaab* the ruler of *Al-Yamaamah*, and among those who claimed prophethood: *Tulayha Bnu Khuwaylid* and *Sajaah*, but these two latter dropped their claims. Among the modern claimers of prophethood the founder of *Al-Qaadyaaniyyah* and *Al-Bahaaiyyah*. See "*Fathu al-Baaree*", Vol.13, p. 73, and "*Al-Aqaaid al-Islamiyyah*", p. 264. *Sayyid Saabiq*.

[61] Emerge and claim to be Prophets and Messengers.

[62] Means the religious scholars and *Dua't* pass away.

[63] Means blessing will be taken away from everything even from the time, a year will be like a month in its benefit and blessing, a month like a week, a week like a day, and a day like an hour, "*Fathu al-Baaree*", Vol.13, p. 13, and "*Tayseer al-Wusul*", Vol.4, p. 91.

someone will say, 'Would that I were in his place'; and 11) the sun rises from the West". [64]

"So when the sun rises and the people see it (rising from the West) they will all believe (embrace Islam) but that will be the time when (as Allah said), '***No good will to do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.***' (6:158)

"And the Hour will be established while two men are spreading a garment in front of them, but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his *Liqhah*[65] and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank [66] (for his livestock), is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it"[67].

d) *Anas Ibn Malik* reported the Prophet (ﷺ) as saying: "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will prevail; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man".

e) *Abu Hurayrah* said: "The Prophet (ﷺ) was asked by a man, "when would the Hour (Doomsday) take place?" The Prophet (ﷺ) said, "When honesty is lost, then wait for the Hour (Doomsday)." The man said, "How will that be lost?" The Prophet (ﷺ) said, "When

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[64] This last sign is one of the major signs, and the rest mentioned in the *Hadith* are minor signs.
[65] *Liqhah* is a she-camel.
[66] Reported by *al-Bukhaaree* see: "*Saheeh al-Bukhaaree*", in "The Book of trials and afflictions".
[67] Reported by *al-Bukhaaree,* see "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.13, p.70-76.

the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)"[68].

f) *Abu Hurayrah* also reported that the Prophet (ﷺ) said: "The Last Hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: "Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree *Gharqad* would not say, for it is the tree of the Jews"[69].

There are many other authentic *Ahaadeeth* that tell us about other signs that appear before the Hour. The reader should refer to them in the books of authentic *Ahaadeeth*[70].

The Major Signs

The Prophet ﷺ, in some *Ahaadeeth Sahiha*, mentioned ten such signs. This is one of them on the authority of *Hudhayfah Bnu Usayd al-Ghifari* who said: "Allah's Apostle (ﷺ) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, *Dajjal*, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The *Gog* and *Magog*, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly"[71]

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[68] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p.279.

[69] *Al-Bukhaaree* and *Muslim* and the wording by by *Muslim*, see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 44.

[70] See "*Saheeh Muslim*" and "*Saheeh al-Bukhaaree*" in the "Book of trials and afflictions", the "Book of *Ar-Riqaaq*", and so on.

[71] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 27.

The following are what the scholars (especially the commentators on noble *Hadith*) consider as the most important and well-known of the major signs.

1. The Sun Rising From The West

This sign marks the beginning of the change Allah will effect on the universe when the Hour comes. Its approach will be heralded by signs that are out of the ordinary happenings to which man is accustomed. The end of this life will include a complete change to the universe and its physical laws, as is mentioned by Allah in many verses of the *Qur'an*. Allah is indeed able to cause the sun to rise from the west - it was He who created it in the first place and caused it to rise every day from the east.

The Prophet (ﷺ) is reported, in a number of *Ahaadeeth Sahiha*, to have said that this will be the first sign[72] of the end of life on earth. *Abdullah Bnu Amru Bnu al-'As* heard the Messenger of Allah say: "The first sign will be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which ever of the two happens first, the second one would follow immediately after that"[73].

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[72] *Ibnu Hajar* said with regard to the order of the appearance of major signs: By reading all the information about the major signs, it is likely that the appearance of *Dajjal* is the first major sign that indicates the changing of public life on the earth, and which ends with the death of Jesus son of Mary. The rising of the sun from the West is the first major sign that indicates the changing of the life in the upper world which ends with the Day of Resurrection. Perhaps, the beast will appear on the same day the sun rises from the West. The reason behind that is that when the sun rises from the West, the door of repentance will close, and the beast will appear to distinguish the believer from the disbeliever as a result of the closure of the door of repentance, "*Fathu al-Baaree*", Vol. 11, p. 296-297.

[73] Narrated by *Muslim* and *Abu Dawud*, see "*Fathu al-Baaree*", Vol.11, p. 297, and "*Sunan Abee Dawud*", in the "Book of *Imaaraat as-Sa'ah*" (Signs of the Times), and "*Tayseer al-Wusul*", and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 77.

The above *Hadith* reported by *Abu Hurayrah* explains that people will all believe in Allah the moment they see this sign, but it will be too late for those who didn't believe before. Allah says in the *Qur'an*:

> **﴿Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (that is Portents of the Hour, for example the rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting"﴾**[74]

Many commentators wrote about this verse to the effect that: faith will be of no benefit to the *Kaafir* (disbeliever) once the sun appears from the west, neither will the sinner's repentance be of any use to him. Even those who were believers but did not undertake good works before this momentous event, their good deeds after its occurrence will count for nothing on the Day of Recompense[75].

2. The Coming of The Beast Out From The Earth

This sign is mentioned in the *Qur'an*, Allah (ﷻ) says:

> ***﴿And when the Word (of Torment) is fulfilled against them, We shall bring out from the earth a Beast to them, which will speak to them because mankind believed not with certainty in Our Aayaat (Verses of the Qur'an and the Prophet Muhammad)﴾***[76]

The coming out of the earth of the beast is mentioned in many *Ahaadeeth*, some of which are Sahih. None of these

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[74] *Al-Ana'm - Al-Aayah* 158.
[75] "*Fathu al-Baaree*", Vol.11, p. 297.
[76] *An-Naml - Al-Aayah* 82.

Ahaadeeth contain a description of this beast that will appear out of the earth just before the Hour. The attributes ascribed to it by some authors are based upon *Ahaadeeth* which are not Sahih. Believers should not concern themselves with those details. The *Qur'an*ic text should suffice for them. The *Ahaadeeth Sahiha* only inform us about that beast's emergence for the earth as a sign of the Hour. When the time when repentance is accepted is over, when everyone is judged according to their condition then will Allah cause the beast to appear from the earth and talk to the people, signalling who is a believer and who is a disbeliever.

Although people are not accustomed to beasts talking, Allah, the Creator, the Omnipotent, will enable it to do so. People will understand it and recognise that it is the extraordinary beast that signals the coming of the Hour whereas before that people did not believe in Allah's signs or believe in the Day of Resurrection[77].

3. The Coming of Dajjal

The Arabic word *Dajjal* means 'to cover'. A liar is described as *Dajjal* because he covers the truth with his falsehood.

One of the major signs of the Hour is the appearance of a man whom the Prophet (ﷺ) called *Dajjal* because he frequently tells lies and he covers the truth. *Dajjal* will claim to be a god and try to draw people away from their faith by the miracles and wonders he will perform, with permission of Allah. Some people will follow him. Allah will make the ones who are true in faith steadfast in belief, not fooled by the *Dajjal*'s misguidance and trickery. Then Allah will permit the destruction of this *fitna* by sending Jesus, peace be upon him, down to earth to kill *Dajjal*.

In his commentary on Sahih *Muslim*, *an-Nawawee* wrote: "The *Ahaadeeth* reported by *Muslim* and others relating to the story of the *Dajjal* are sufficient evidence for the People of Truth for his existence. They affirm that he is a certain person sent by Allah to

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[77] "In the Shade of the Qur'an", Vol.6, p. 308.

test His servants. He will be given the ability by Allah to perform acts which are within His Power, such as the raising of the dead, the appearance of great wealth and fertility, his paradise and his hell-fire, his two rivers, the rain falling from the sky upon his instruction, vegetation growing from the earth upon his instruction - all this will happen by the Will of Allah and through His Power. Afterwards, Allah will take away these powers so that he is no longer capable of killing anybody, and will spoil his schemes. Finally he will be killed by Jesus, peace be upon him, and Allah will confirm those who are true in faith.

This is the belief of *Ahlu Sunnah* and all the jurists and scholars of *Hadith*. However, there are those who denied his coming and rejected him, such as the *Khawarij*, *Jahmiyyah* and some of the *Mu'tazilah*. There are also those who claimed that he does truly exist but that his claims are fantasies and hallucinations with no foundation in reality. They argue that if he were true it would not be possible to believe in the miracles of the Prophets, peace be upon them.

This opinion is clearly mistaken. *Dajjal* will not claim prophethood for himself, which would entail believing him because of his miracles. What he will claim is Lordship, a claim that his very appearance denies and contradicts. He will be deformed, incapable of remedying his eye or eradicating the sign of *Kufr* etched between his eyes. It is because of these and other signs that only the rabble will be fooled by him, out of destitution or fear of him and protection against harm he will cause. He will present people with a *fitna* so great that their minds will be bewildered and their hearts confused. He will pass through these affairs with lightning speed, leaving no time for the weak to contemplate his condition and deficiencies, causing many to believe in him. This is why the prophets warned against him. The successful, on the other hand, who will see the signs contradicting his claims and through knowledge they have of him, will not be fooled by his miracles" [78].

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[78] See "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 58-59.

Many *Ahaadeeth Sahiha* have been reported in connection with *Dajjal*. The following are some examples:

1) *Abdullah Ibnu Umar* said: "The Prophet (ﷺ) stood amongst the people, glorified and praised Allah as He deserved and then mentioned the *Dajjal* saying, "I warn you against him (the *Dajjal*) and there was no prophet but warned his nation against him. But I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed"[79].

2) *Hudhayfah ibnu al-Yaman* narrated that the Prophet (ﷺ) said: "When the *Dajjal* appears, he will have fire and water with him. That which the people consider to be fire, will be cold water, and that which the people consider to be cold water, will be fire that will burn (things). So if anyone of you comes across this, he should fall into the things which will appear to him as fire, for in reality it will be fresh cold sweet water. He (*Dajjal*) is blind in one eye[80], and there will be written between his eyes (the word) *Kaafir* which every believer, whether literate or illiterate, will be able to read"[81].

3) *An-Nawwas Ibnu Sam'an* said: "Allah's Messenger (ﷺ) mentioned the *Dajjal* one morning. He sometimes described him as insignificant and sometimes described him as very significant[82] (so that we felt) as if he were in a cluster of the date-palm trees[83]. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) on our faces, he said: What is the matter with you? We said: Allah's Apostle (ﷺ) you mentioned the *Dajjal* this morning (sometimes describing him) as insignificant and sometimes very

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[79] See "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.13, p. 80, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 59.

[80] There will be a piece of flesh that covers the eye.

[81] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 91.

[82] It means: The Prophet (ﷺ) speaks despicably of the *Dajjal* because of his blindness and his decline afterwards, and speaks significantly because of his turmoil and *Fitna*, to the point that every Prophet has warned his people against him, see "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p.63.

[83] Meaning that they thought *Dajjal* was near the date trees of the *Madinah*.

important, until we began to think he was present in some part of a cluster of the date-palm trees.

So he said: I harbour fear in regard to you in so many other things besides the *Dajjal*. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not among you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He (the *Dajjal*) will be a young man with twisted, cropped hair, and a blind eye. I compare him with *Abdul Uzza ibn Qatan*. He who among you will survive to see him should recite over him the opening verses of Surat *al-Kahf*. He will appear on the way between Syria and Iraq and will spread mischief right and left. O servant of Allah! Adhere (to the path of Truth).

We said: Allah's Apostle (ﷺ), how long will he stay on Earth? He said: For forty days, one day like a year, one day like a month, one day like a week, and the rest of the days will be like your days. We said: Allah's Apostle will one day's prayer suffice for the prayers of the day equal to one year? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer).

We said: Allah's apostle (ﷺ) how quickly will he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He will come to the people and invite them (to a wrong religion); they will affirm their faith in him and respond to him. He will then give a command to the sky. There will be rainfall upon the Earth and it will grow crops. Then in the evening, their pasturing animals will come to them with their humps very high, their udders full of milk and their flanks distended. He will then come to another people and invite them. But they will reject him so he will go away from them. They will have a drought and nothing will be left for them in the form of wealth.

He will then walk through the desert and say to it: 'Bring forth your treasures'. The treasures will come out and gather before him like a swarm of bees. He will then call someone at the height of youth, strike him with a sword, cut him into two pieces and make

these pieces lie at the distance which is generally between the archer and his target.

He will then call (that young man) and he will come forward laughing with his face gleaming (with happiness). It will at this very time that Allah will send Christ, son of Mary. He will descend at the white minaret on the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, there will fall beads of perspiration from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the odour of his body will die and his breath will reach as far as he is able to see. He will then search for him (*Dajjal*) until he catches hold of him at the gate of *Ludd* and kills him"[84].

All the *Ahaadeeth* relating to *Dajjal* are ample confirmation for the Sunni Muslims to believe in his appearance, in accordance with the characteristics described by the Prophet (ﷺ). We should believe in the events that will take place because of him, and that he is one of the major signs of the Hour.

As for the question as to why Allah causes clear signs to issue from him when only the Prophets enjoy the ability to perform miracles, *al-Khattabi* responded by saying: "The answer is that (those miracles) are in the way of a test to human beings. If they had evidence that he is untrue in his call, that he is blind in one eye with the word '*Kaafir*' written on his forehead to be clearly read by every Muslim, then his message is false. The sign of '*Kaafir*' and the deficiency in himself and his ability proves that he is not a god for whom it would have been easy to rectify his faults. Also, the signs of the Prophets are indisputable and can not be mistaken or confused"[85].

Ibnu Hajar said: "For any person with understanding, there are clear signs that *Dajjal* is a liar. If he calls upon people to worship him as their god, the least an intelligent person would realise is that

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[84] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 63 onward.
[85] *Ibnu Hajar* mentioned it in "*Fathu al-Baaree*", Vol.13, p. 89.

he could not have created others, giving them well formed bodies, without being able to put right the deformities in his own body. What this person should say is: 'O you who claims to have created the heavens and the earth, reform and rectify your self and remove the disability from it. If your claim that a god does not harm himself is true, then remove what is written between your eyes"[86].

4. The Descent of Jesus (Peace Be Upon Him)

The *Sunnah* affirms, as well as the consensus of the *Ummah*, that Jesus, peace be upon him, will come down to this earth at the end of time, close to the Hour and during the presence of the *Dajjal*. Jesus will kill him and rule by the Shari'ah of Islam, reviving its aspects that have been abandoned by the people. He will stay on earth for as long as Allah wishes him to stay, then he will die and be prayed upon and buried by the Muslims. Many *Ahaadeeth* to this effect have been reported, some of them mentioned above. Every Muslim must believe in this event. We must also believe in what the *Qur'an* says about him: that the Jews did not kill him, and that Allah had taken him up to His presence, that he will not die until he returns just before the Hour. As Allah says in the *Qur'an*:

> ***{And for their saying (in boast), "We killed the Messiah Jesus, the son of Mary, the Messenger of Allah" - but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts with no (certainty of) knowledge, they follow nothing but conjecture, for of a surety; they killed him not (Jesus, son of Mary): But Allah raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heaven). And Allah is Ever All-Powerful, All-Wise. And there is none of the people of the scripture (Jews and Christians), but must believe in him (Jesus, son of Mary, as only a Messenger of Allah and human being), before his (Jesus) or a Jew or a Christian's***

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[86] Ibid.

death[87] ***(at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them***﴾[88]

In his commentary on the verse above (***And there is none of the people of the scripture, but must believe in him***), *Ibnu Kathir* wrote: "*Ibnu Jareer* said: "The opinion most likely to be the correct one of the above two is the first: that before Jesus dies, after he had descended to the earth, all of the people of the Scripture will believe in him". There is no doubt that what *ibnu Jareer* said is in fact correct. It is clear from the context that the verse is intended to confirm the falseness of the Jews who claimed to have crucified and killed Jesus, and the error of the ignorant Christians' belief in this account of events. Allah is telling us here that it was not so, that the Jews mistakenly killed a man who resembled Jesus. Furthermore, Allah raised Jesus to the heavens where he is still alive, and from where he will descend before the Day of Resurrection as the *Ahaadeeth* tell us. He will kill the false Messiah, break the cross, kill the pigs, and lift the *Jizyah*. The verse tells us that it is at that time that all the people of the Book, without exception, will believe in him"[89].

The following *Ahaadeeth* tell us about the descent of Jesus, peace be upon him:

Abu Hurayrah reported that Allah's Messenger (ﷺ) said: "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly by the law of the *Qur'an* (as a Just Ruler); he will break the Cross and kill the pigs and there will be no *Jizyah* (taxation taken from non-Muslims, Jesus will not accept taxes from the people of the Book, he will accept only Islam or killing). Money will be in abundance so

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[87] "Before his death" has two interpretations: before Jesus's death after his descent from the heavens, or a Jew or a Christian's death, at the time of the appearance of the Angel of Death when the Jew or Chrisatian will realize that Jesus was only a Messenger of Allah, and had no share in Divinity.

[88] *An-Nisa' - Al-Aayaah* 157-159.

[89] "*Tafseer Ibnu Kathir*", Vol.1, p. 577.

that nobody will accept it (because of Jesus' justice) and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it" [90].

There are many *Ahaadeeth Sahiha* relating to this event[91]. *Al-Qadi 'Ayyad* wrote: "The descent of Jesus, peace be upon him, and his killing of the *Dajjal*, is a true fact as far as *Ahlu Sunnah wal Jama'a* is concerned because of the *Ahaadeeth Sahiha* confirming those events. There is no item in the Shari'ah or any intellectual reason to contradict them, and so we must confirm it as part of our faith".

"Some *Mu'tazilah*, and those who agree with them, have denied the veracity of those events by claiming that they are negated by the fact that Muhammad is the last Prophet, something which the entire *Ummah* of Muslims agree upon and to which there is ample evidence in the *Qur'an* and *Sunnah*, as in Allah's saying that he is: (***the Last (end) of the Prophets***), and the *Hadith* in which the Messenger of Allah said: "There will be no prophet after me.". But this is a corrupt deduction. The descent of Jesus does not mean that he will bring with him a new Message and Law that will annul our Shari'ah, which all Muslims agree is the final Law valid until the Day of Judgement. Nothing to this effect is found in the *Ahaadeeth* or anywhere else. Indeed, the *Ahaadeeth* tell us that Jesus will come on earth to rule justly by the Shari'ah of Islam, reviving its aspects which have been neglected by the people" [92].

5. The Appearance of Gog and Magog

This sign is mentioned in the *Qur'an* in the following verses:

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[90] Agreed upon, see: "*Al-Lu'lu; wal Marjaan*", Vol.1, p. 31.

[91] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.7, p. 302, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.2, p. 189, and "*Saheeh Tirmidhi*", Vol.9, p. 76, and "*Sunan Ibnu Maajah*", Vol.2, and "*Al-Fathu ar-Rabbani*", Vol.2, p. 143, First Edition.

[92] "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.18, p. 75-76.

﴾Then he followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: "O Zul-Qarnain! Verily! Gog and Magog are doing great mischief in the Land. Shall we then pay you a tribute in order that you might erect a barrier between us and them? He said: "That (wealth, authority and power) in which my Lord has established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron.", then, when he had filled up the gap between the two mountain cliffs, he said, "Blow". Till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it." So they (Gog and Magog) were made powerless to scale it or dig through it. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is true."﴿[93]

﴾Until when Gog and Magog are let through (from their barrier), and they quickly swarm from every mound. And the True Promise (Day of Resurrection) shall draw near (of fulfilment). Then when mankind is resurrected from their graves, you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, we were Zalimun (polytheists and wrong-doers)﴿[94]

The following *Ahaadeeth Sahiha* also record the appearance of Gog and Magog:

Zaynab bint Jahsh narrated that one day the Prophet (ﷺ) came to her when he was in a state of fear and said, "*La ilaha illa Allah*" (none has the right to be worshipped but Allah)! Woe to the Arabs from the great evil which has approached (them). Today a

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[93] *Al-Kahf - Al-Aayaat* 92-98.
[94] *Al-Anbiya' - Al-Aayataan* 96-97.

hole has been opened in the dam of Gog and Magog like this." The Prophet (ﷺ) made a circle with his index finger and thumb. *Zaynab bint Jahsh* added: I said, "O Allah's Messenger, shall we be destroyed though there will be righteous people among us?" The Prophet (ﷺ) said: "Yes, if *Al-Khabath* (evil persons or deeds) increase"[95].

An-Nawwas ibnu Sam'an reported a *Hadith*, mentioned above, in which the Prophet (ﷺ) talked about the *Dajjal*, the descent of Jesus, and Gog and Magog. He (ﷺ) said: "... and then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: "There was once water there [96]."

There are many other *Ahaadeeth Sahiha* that mention Gog and Magog. All the accounts in the *Qur'an* and *Sunnah* relating to them attest to the sure certain knowledge that this sinister people will appear on earth during the last years of its existence. Muslims must believe those accounts, while the time of their appearance, their descriptions and characteristics and their place of abode prior to the day of their appearance must be left unquestioned. Those are matters of *Ghaib*, known only to Allah.

The Beginning of The Last Day

We must believe in what Allah tells us in the *Qur'an*, especially in the two Surats of *At-Takwir* and *Al-Infitar* (81 & 82), about what happens on the last day on this earth and the beginning of the Day of Judgement. The verses inform us that the Last Day will start with an overwhelming change in the universe, when the sky will be rent asunder and the stars scattered away, the planets will collide and the earth will be shattered. The mountains will collapse and everything will be laid to waste and all that man knew in this existence will be utterly destroyed. Allah (ﷻ) says:

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[95] "*Saheeh al-Bukhaaree Maa Fathu al-Baaree*", Vol.13, p. 91 onward.
[96] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.18, p. 68.

﴾On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible﴿[97]

This will be immediately preceded by the first blow of the trumpet by the angel Israfil, upon Allah's command, when all those in the heavens and the earth will be swooned away except for those whom Allah wills[98]. Allah (ﷻ) says:

﴾And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except those whom Allah wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting)﴿[99]

﴾Then when the Trumpet will be blown with one blow (the first one), and the earth and the mountains shall be removed from their places, and crushed with a single crushing, then on that Day shall the (Great) Event befall, and the heaven will split asunder, for the Day it (the heaven) will be frail (weak), and torn up﴿[100]

Abu Hurayrah reported the Prophet (ﷺ) as saying: "Allah will hold the whole earth, and roll up all the heavens in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"[101].

Resurrection

We also believe that Allah will then command that the trumpet be sounded for the second time, whereupon life returns to

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[97] *Ibrahim - Al-Aayah* 48.
[98] See: "*Fathu al-Baaree*", Vol.11, p. 313.
[99] *Az-Zumar - Al-Aayah* 68.
[100] *Al-Haaqqah - Al-Aayaat* 13-16.
[101] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 313.

the dead. This is the Day of Resurrection. That is the return of people in body and soul to the form they were on this earth. Allah will then cause people to rise from their graves, and the hypocrites and disbelievers will say:

> ***﴾Woe to us! Who has raised us up from our place of sleep?﴿***[102]

To which the believers will reply by saying:

> ***﴾This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth﴿***[103]

Abu Sa'id al-Khudri reported the Prophet (ﷺ) as saying: "The people will become unconscious on the Day of Resurrection and I shall be the first to gain consciousness, and behold, I shall find Moses holding one of the pillars of the Throne (of Allah). I will not know whether he has become conscious before me or whether he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received"[104].

The Gathering

We believe that the gathering will take place after people are resurrected and have risen from their graves. Allah (ﷻ) says:

> ***﴾The Day We shall gather the Muttaqun: (that is, the pious and righteous people who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour). And We shall drive the "Mujrimun" (polytheists, sinners, criminals, disbelievers in the***

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[102] *Yaa-Sin - Al-Aayah* 52.

[103] *Yaa-Sin - Al-Aayah* 52.

[104] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 312.

Oneness of Allah, and so on) to Hell, in a thirsty state (like a thirsty herd driven down to water)}[105]

After people are resurrected, Allah will command the angels to drive all humanity to a predetermined place where they will be gathered to await their judgements. They will be in the state in which they first came into this life, barefoot, naked and uncircumcised.

A'isha, may Allah be pleased with her, reported that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised." *A'isha* said: "O Allah's Messenger! will the men and the women look at one another?" He said, "The situation will be too hard for them to pay attention to that" [106].

Abdullah ibnu Abbas narrated the *Hadith*: The Prophet (ﷺ) stood up among us and addressed us (saying), "You will be gathered barefoot, naked, and uncircumcised (as Allah says): **"As We began the first creation, We shall repeat it...." (21:104)** And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham *al-Khalil*. Then will be brought some men of my followers who will be taken and I will say: 'O Lord! My companions,' whereupon Allah will say: 'You do not know what they innovated in the religion after you left them.' I will then say as the pious slave, (Jesus) said: **"And I was witness over them while I dwelt amongst them ....." (5:117-118)**." Then it will be said: "Those people continued to turn their backs (deserted Islam) since you (Muhammad) left them"[107].

Great affliction will then befall the gathered masses. *Al-Miqdad Ibnu al-Aswad* narrated: I heard Allah's Messenger (ﷺ) as saying: "On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. The

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[105] *Maryam - Al-Aayataan* 85-86.
[106] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.17, p.192-193, and "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 325.
[107] See: "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.8, p.230, and Vol.11, p. 322.

people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, the Prophet then pointed his hands towards his mouth"[108].

However, some people will be protected in the shade of Allah. *Abu Hurayrah* and *Abu Sa'id al-Khudri* reported the Messenger of Allah as saying: "Allah will give shade to seven (types of people) on the Day when there will be no shade but His: (These seven types are:) 1) A just ruler; 2) A youth who has been brought up in the worship of Allah (that is, he worships Allah sincerely from childhood); 3) One whose heart is attached to the mosques (that is, he prays the compulsory prayers in the mosque in congregation); 4) Two people who love each other only for Allah's sake and they meet and part only in Allah's cause; 5) One who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah; 6) One who gives charitable gifts so secretly that his left hand does not know what his right hand has given (that is, nobody knows how much he has given in charity); 7) One who remembers Allah in seclusion and his eyes are then flooded with tears"[109].

When the affliction increases and the distress of the situation becomes too great, people intercede with Allah through the prophets and ask Allah to relieve them of this hardship and hasten with the judgement. Each prophet will pass these interceders onto the next prophet until they reach the Messenger of Allah, Muhammad (ﷺ), who will intercede on their behalf. Allah will accept his intercession[110] and they will be dispatched to their judgements.

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[108] "*Saheeh Muslim Bisharh an-Nawaee*", Vol.17, p.196.

[109] See: "*Saheeh al-Bukhaaree Bihaashiyat as-Sindi*", Vol.1, p. 170, and "*Saheeh Muslim Bisharh an-Nawaee*", Vol.7, p.120-121-122, and the terms by *Muslim*, and "*Sunan al-Kubra*"', Vol.10, p. 87, and "*Sunan an-Nasa'i*", Vol.8, p. 222-223.

[110] This is the great intercession (*Shafaa'a*) given to our Prophet Muhammad () of all his brother Prophets and Messengers (). See: "*Sharh al-Aqeedah at-Tahaaweyyah*", p252, 253, and *Ahaadeeth* regarding the intercession in

The Recompense of Deeds

We are required to believe that on the Last Day people will be recompensed for all what they gained in this world, good and evil. Allah says in the *Qur'an*:

> ***﴾On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, - He- is the Manifest Truth﴿***[111]

> ***﴾Whosoever brings good (Islamic monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do﴿***[112]

The Prophet (ﷺ) quoted Allah (ﷻ) as saying: "My servants, these deeds of yours, which I am recording for you, I shall reward you for them. So he who finds good should praise Allah and he who does not find it should not blame anyone but himself"[113].

Presentation And Reckoning

Recompense takes place following a fair trial in which people will be presented to their Lord. Evidence and arguments for and against them will be put forward, they will be presented with the records of their deeds and will read their records. We are informed of those events (the presentation and bringing to account, and the reading of the record) in the *Qur'an* and *Sunnah* and they are further confirmed by the consensus of the scholars of this *Ummah*. They are

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"*Saheeh Muslim Bisharh an-Nawaee*", Vol.3, p. 54, 77, and "*Sharh al-Aqeedah al-Waasitiyyah*", p.128, and "*Al-Aqaaid al-Islamiyyah*", p. 274, *Sayyid Saabiq*.

[111] *An-Nur - Al-Aayah* 25.

[112] *Al-Qasas - Al-Aayah* 84.

[113] This is extracted from a long *Hadith Qudsi* reported by *Muslim* - See: "*Riyaad as-Saaliheen*", p. 62,63.

true and will surely occur on the Last Day and we must believe in them without question.

We are told about the presentation in the following verses:

﴾Then on that Day shall the (Great) Event befall, and the heaven will split asunder, for the Day it (the heaven) will be frail (weak), and torn up, and the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgement, not a secret of yours will be hidden﴿[114]

﴾And they will be set before you Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you First. Nay, but you thought that We had appointed no meeting for you (with Us)"﴿[115]

Every Muslim must believe that each human being will be presented to Allah and judged directly by Him without any intermediaries. On the authority of *Adi Ibnu Hatim*, the Prophet (ﷺ) said: "There will be none among you but will be addressed by Allah on the Day of Resurrection, without there being an interpreter between him and Allah. He will look and see nothing ahead of him, and then he will look again in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one-half of a date (to give in charity)"[116].

Presentation also includes the exposing of a person's deeds. Each individual will learn of his sins. If he is of the people to be saved, he will receive his record with the right hand. Allah will forgive his sins and let him enter Paradise, without discussing his account or tormenting him in the Hell-Fire.

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[114] *Al-Ha'qqat - Al-Aayaat* 15-18.
[115] *Al-Kahf - Al-Aayah* 48.
[116] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 340.

As for those whose transgressions were many, they will receive their records from behind their backs. They will be brought to account and questioned about every great and small action. *A'isha* reported that the Messenger of Allah said: "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." *A'isha* asked: "Doesn't Allah say: "***As for him who will be given his Record in his right hand, he will surely receive an easy reckoning***?". The Prophet (ﷺ) replied: "It is about just the presentation of accounts. But whoever is questioned about his accounts, he will be punished"[117].

We must also believe that people will take the record of their deeds in their hands on the Day of Resurrection and read them. Anyone denying this fact should be considered a *Kaafir*. Allah says in the *Qur'an*:

> ***﴾And We have fastened every man's deeds, to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. Your own self is sufficient as a reckoner against you this Day﴿***[118]

> ***﴾O man! Verily, you are returning towards your Lord - with your deeds and actions (good and bad), a sure returning, - so you will meet (that is, the results of your deeds which you did). Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, he will invoke (his) destruction, and shall enter the Blazing Fire, and made to taste its burning. Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)! Yes! Verily, his Lord has been ever beholding him!﴿***[119]

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[117] "*Saheeh al-Bukhaaree*", Vol.11, p. 138.
[118] *Al-Isra' - Al-Aayataan* 13-14.
[119] *Al-Inshiqaaq - Al-Aayaat* 6-15.

What is meant by the records which people will read are the scrolls which the angels have used to record their deeds in this life[120]. One of the foundations of faith is to believe in everything Allah has told us about the angels, including their protection of human beings and the recording of all man's actions and words. These are the angels referred to in the following verses

> ***﴿But verily, over you (are appointed angels in charge of mankind) to watch you, Honourable (in Allah's sight) writing down (your deeds). They know all what you do﴾***[121]

> ***﴿This Our Record speaks about you with truth. Verily, We were recording what you used to do (that is, Our angels used to record your deeds)﴾***[122]

It is what the honourable angels write down which will be read by the people on the Day of Resurrection.

This bringing to account takes place before the time the people leave the place of gathering. It involves a confrontation with their actions, words and beliefs, good and evil, after they have taken their records in their hands. They will learn of their deeds, what is owed to them and what they owe by way of recompense. Allah (ﷻ) says:

> ***﴿Then to their Lord is their return and He shall then inform them of all that they used to do﴾***[123]

People vary in the way they are brought to account. Some face an easy reckoning. Their deeds will be presented to them. They will be confronted with their sins, without anyone else being privy to this disclosure, following which they will be forgiven and, upon the command of Allah, taken to Paradise.

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[120] "*Sharh al-Bayjuree Ala Jawharat at-Tawheed*", p.212.
[121] *Al-Infitaar - Al-Aayaat* 1-12.
[122] *Al-Jathiyah - Al-Aayah* 29.
[123] *Al-Ana'm - Al-Aayah* 108.

Others will be questioned. They will be asked about even the smallest of their deeds and asked to present their excuses and reasons, neither of which will be accepted. They will meet their terrible end along with the people of Hell-Fire. Allah will command the announcer to call out their evil deeds and expose them before all humanity.

Every Muslim believer should bring himself to account before he faces his reckoning on the Day of Judgement. We must hasten to perform good deeds before it is too late. It is our duty to believe in the reckoning and prepare ourselves for it. Allah tells us in the *Qur'an*:

> ***﴾And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners﴿***[124]

The Prophet (ﷺ) said: "A servant of Allah will remain standing on the Day of Judgment till he is questioned about his age and how he spent it; about his knowledge and how he utilized it; about his wealth from where he acquired it and in what (activities) he spent it; and about his body as to how he used it?"[125].

From the *Ahaadeeth Sahiha* we know that there are people from the *Ummah* of Muhammad (ﷺ) who Allah will favour. They will be exempt from the reckoning and allowed to enter directly into Paradise without experiencing the Hell-Fire. *Abu Hurayrah* reported that the Prophet (ﷺ) said: "From my followers seventy thousand will enter Paradise without being brought to account"[126].

As for the way in which the reckoning takes place, we believe what is mentioned about it in the *Qur'an* and *Sunnah* ,

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[124] *Al-Anbiya'- Al-Aayahi* 47.

[125] Reported by *Tirmidhi* who said this *Hadith* is *Hasan Saheeh*. See: "*Saheeh Tirmidhi Bisharh Ibnu al-Arabi*", Vol.9, p.253.

[126] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.3, p.88.

without addition or subtraction, or asking more than we have been told. We believe that Allah (ﷻ) reminds every person of his good and evil deeds in this world, and all the witnesses He brings against them will deliver their testimony[127]. The earth will deliver its testimony, as Allah tells us in the *Qur'an*:

> ***﴾When the Earth is shaken with its (final) earthquake. And when the Earth throws out its burdens, and man will say: "What is the matter with it?" That Day it will declare its information (about all that happened on it both of good or evil). Because you Lord has inspired it. That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it﴿***[128]

Abu Hurayrah reported that the Prophet (ﷺ) recited the verse: (*That day it will declare its information*) and enquired: "Do you know what is its information?" His companions submitted: "Allah and His Messenger (ﷺ) know better." He said: "Its information is that it shall testify against every man and woman relating to what he or she did on Earth. It will say that he or she did this and this on such and such day. This will be its information"[129].

We also believe that the body will testify against its owner and recount all his deeds, in accordance with what Allah tells us in the *Qur'an*:

> ***﴾And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there***

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[127] *Mahmud Khattaab as-Sabki* said: "You should know that eleven witnesses will testify against the sinner at this Day: the tongue, the hands, the feet, the ears, the eyes, the skin, the earth, the night, the day, the angels and money", and then brings forth a number of verses and *Ahaadeeth*. See "*Ad-Din al-Khaalis*", Vol.1, p.105 onward.

[128] *Surat az-Zalzalat.*

[129] Reported by *Tirmidhi*, he said this *hadith* is *Hasan Ghareeb*, see "*Saheeh Tirmidhi Bisharh Ibnu al-Arabi*", Vol.9, p.260.

(the first and the last), till, when they reach it (Hell-Fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, "Why do you testify against us?" they will say: "Allah has caused us to speak, - as He causes all things to speak, and He created you the first time, and to Whom you are made to return. And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing")[130]

And we also believe in what the Prophet (ﷺ) said about Allah's mercy towards His faithful worshippers, as opposed to (the punishment meted out to) the disbelievers. The believer will be alone in the company of Allah, where he will admit his sins in privacy and he does not ask question.

Abdullah ibnu Umar reported that the Prophet (ﷺ) said about the sheltering of the believer's sins: "Allah will bring a believer near Him and shelter him with His Screen and ask him, `Did you commit such-and-such sins?' He will say, `Yes, my Lord.' Allah will keep on asking him until he has confessed all his sins and will think that he is ruined. Allah will say, "I screened your sins in the world and I forgive them for you today". And then he will be given the book of his good deeds. The evil acts of disbelievers and hypocrites will be exposed publicly and witnesses will say: These are the ones who lied against their Lord. No doubt! the curse of Allah is upon the wrong-doers"[131].

The Fount

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[130] *Fusilat - Al-Aayaat* 19-22.

[131] Agreed upon, see c*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.13, p. 407-408.

We must believe in what the Prophet (ﷺ) said about the fount which Allah has bestowed upon him and his people. The *Ahaadeeth* relating to it are well-known and have been recounted by more than thirty of the *Sahabah*[132].

The first to drink from it will be the Prophet (ﷺ), followed by his *Ummah*, while the disbelievers and a group of disobedient people and those who commit of major sins[133] will be barred from it. This will take place after the gathering, the presentation, reckoning, and reading of the records.

The Messenger of Allah (ﷺ) said: "I am your predecessor at the *Kawthar* (a river in Paradise), and whoever will come to it will drink from it, and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them. I will say, 'those people are from me'. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!'"[134].

Uqbah ibnu Amir reported that: "The Prophet (ﷺ) one day went out and offered the funeral prayer for the martyrs of *Uhud*, he then mounted the pulpit and said I will pave the way for you as your predecessor and will be a witness over you. By Allah! I see my *Haud* (*Kauthar*) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death,

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[132] See: "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 250, "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.15, p.53, "*Sharh al-Aqeedah al-Waasitiyyah*", p. 115, *Muhammad Khlil Harraas*, "*Sharh al-Bayjuri Ala al-Jawharat*", p.223, and "*Ad-Din al-Khaalis*", Vol. 1, p.111.

[133] "*Ad-Din al-Khaalis*", Vol. 1, p.111.

[134] "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.15, p.53, 54, and "*Alu' Lu' Wal Marjaan*", p. 603.

but I am afraid that you will fight one another for the worldly things"[135].

Asma bint Abu Bakr narrated that the Messenger of Allah said: "I will be standing at the *Haud* so that I shall see those from among you will come to me; and some people will be taken away from me, and I shall say, 'O Lord, (they are) from me and my followers.' Then it will be said, 'Did you notice what they did after you? By Allah, they turn their backs (turned as renegades)'"[136].

We believe in the *Haud* as described by the Prophet (ﷺ), without addition or subtraction. The author of *Sharh al-Aqeedah at-Tahaawiyya* wrote: "The *Ahaadeeth* describing the *Haud* give us the following outlines of it: it is a honourable source, great in size, supplied by *Kawthar* river with drink from Paradise which is whiter than milk, colder than ice, sweeter than honey, of a scent more pleasant than musk. It is very wider, equal in length and width, and it takes a month to cross any of its corners on foot. Some *Ahaadeeth* tell us that the more which is drunk from it, the wider and fuller it becomes: Glory be to the Creator for Whom nothing is impossible"[137].

Abdullah ibnu Amru narrated that the Prophet (ﷺ) said: "My *Haud* is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the stars in the sky; and whoever drinks from it will never be thirsty"[138].

Believing the many *Ahaadeeth* that described the *Haud* is a duty upon every Muslim. *Al-Qadi 'Ayyad* wrote: "The *Ahaadeeth* relating to the *Haud* is true. Believing its account is a duty and a cornerstone of faith. Its existence as described is agreed upon by

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[135] Agreed upon, see "*Saheeh al-Bukhaaree*", the "Book of Funeral", and "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.15, p.57.
[136] "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.15, p.55.
[137] "*Sharh al-Aqeedah at-Tahaawiyyah*", p.251.
[138] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 396-398, and it is also in "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.15, p.55.

Ahlu Sunnah wal Jama'a. It should not be subjected to interpretation or disagreement. Those *Ahaadeeth* come to us on the authority of a great number of the honourable *Sahabah*. *Muslim* reported it on the authority of *ibn 'Amr ibn al-'As*, *'A'isha, um Salmah, Uqbah ibn 'Amir, ibn Mas'ud, Hudhayfah, Harithah ibn Wahb, al-Mustawrad, Abu Dhir, Thawban, Anas*, and Jabir ibn Samrah. Others reported it on the authority of *Abu Bakr as-Siddiq, Zayd ibn Arqam, Abu Amamah, Abdullah ibn Zayd, Abu Barzah, Suwayd ibn Habalah, Abdullah ibn al-Sinbahi, al-Bara' ibn 'Azib, Asma' bint Abu Bakr, Khawlah bint Qays*, and others besides. Even a portion of those names should suffice for this *Hadith* to be considered as *Mutawatar*[139],[140].

Furthermore, some *Ahaadeeth Sahiha* tell us that there is a *Haud* for each prophet on the Last Day, and that the *Haud* of the Prophet (ﷺ) is the greatest, sweetest and most frequented of them all[141].

The Scale

We must believe in what Allah (ﷻ) and His Messenger (ﷺ) have told us about people's good and evil deeds being weighed on the Day of Judgement with a scale, to demonstrate the Justice of Allah. Allah, Exalted and Glorious is He, says:

> ***﴾And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners﴿***[142]

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[139] *Hadith Muthawatar* is a *Hadith* reported by a section of authorities for whom it is practically not possible to agree upon a lie from the first *Sanad* to the last because this section should not omit any section of the sections of the *Sanad*.
[140] "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.15, p.53,
[141] See: "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 151, "*Sharh al-Bayjuri Ala al-Jawharat*", p.223, and "*Ad-Din al-Khaalis*", Vol. 1, p.111.
[142] *Al-Anbiya' - Al-Aayah* 47.

﴾And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, those are they who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, and so on)﴿[143]

﴾Then as for him whose balance (of good deeds) will be heavy, he will have a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, he will have his home in Hawiya (pit, that is, Hell). And what will make you know what it is? (It is) a hot Blazing Fire!﴿[144]

The *Ahaadeeth* tell us that it is a real scale, with two plates, and that Allah transforms people's deeds into objects with weights whereupon the good deeds will be placed on one side and the evil ones on the other [145].

The weighing of deeds takes place after the reckoning is over. Reckoning is meant to decide the deeds carried out by the servant in this life, and weighing shows their value and decides the commensurate recompense[146]. However, weighing is not carried out for prophets and angels and those whom Allah has exempted from reckoning[147].

The Bridge

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[143] *Al-A'raaf - Al-Aayataan* 8, 9.

[144] *Al-Qaari'ah - Al-Aayaat* 6, 11.

[145] "*Sharh al-Aqeedah at-Tahaawiyyah*", p.472, and "*Sharh al-Aqeedah al-Waasitiyyah*", p. 123, *Muhammad Khalil Harraas*, and "*Ad-Din al-Khaalis*", Vol. 1, p.1o7.

[146] Quoted from *al-Qurtubi* by the author of "*Sharh al-'Aqeedah at-Tahaawiyyah*".

[147] "*Sharh al-Bayjuri Ala al-Jawharat*", p.215.

We Believe that after the reckoning and weighing, people will pass over the bridge known as '*as-Sirat*' set across the Hell-Fire.

Everybody will pass over this bridge: prophets and honourable worshipers, believers and disbelievers, those who face the reckoning and those who don't. Those who adhered to the straight path of Allah, His true religion, in this life will walk straight across the bridge on the Last Day. Some of the *Ahaadeeth Sahiha* tell us that the ease with which people cross that bridge depends on the amount of good deeds they performed in this life. Some pass like meteorites, others like the wind, or as fast as the eye can blink, or as though they were wading through sand, while those with the fewest good deeds take one step and stumble the next and the Fire will touch their sides. When they have all passed along, they will say to the Fire: "Praise be to Allah who saved us from you, after showing you to us. He has given us what He gave no other people"[148].

A number of *Ahaadeeth Sahiha* were mentioned with regard to *as-Sirat*. *Al-Bukhaaree* and *Muslim* narrated on the authority of *Abu Hurayrah* who said that some people once asked the Prophet (ﷺ): "O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet said, "Do you have any difficulty in seeing the full moon on a clear night?" They said, "No, O Allah's Messenger." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Messenger." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) will follow (that thing).' So, whoever worshipped the sun will follow the sun, whoever worshipped the moon will follow the moon, and whoever used to worship *Taaghut* (false deities and anything worshipped besides Allah), he will follow *Taaghut*. And there will remain only this nation with its good people and among them the hypocrites[149]. Allah

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[148] "*Sharh al-Aqeedah at-Tahaawiyyah*", p.470, and "*Sharh al-Aqeedah al-Waasitiyyah*", p. 126, *Muhammad Khalil Harraas*.

[149] Some scholars said the hypocrites will be among the believers because they used to hide behind the believers in this world. So they will be among

will come to them in the appearance they do not know and say, 'I am your Lord.' They will (deny Him and) say, 'We shall stay here until our Lord comes, for when our Lord comes, we shall recognise Him.' So Allah will come to them in the appearance that they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. The invocation of the Messengers on the Day will be, 'O Allah, Save! Save!' In Hell (or over the bridge) there will be hooks like the thorns of *as-Sa'daan* (a thorny plant). Have you seen *as-Saa'dan*?" They replied, "Yes, O Allah's Messenger!" He said, "So those hooks look like the thorns of *as-Saa'dan*, but none knows how big they are except Allah. Those hooks will pull the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved"[150].

We are told in the *Qur'an* that all humanity will pass over "*as-Sirat*".

> ***﴾There is not one of you but will pass over it (Hell); this is with you Lord, a Decree which must be accomplished﴿***[151]

The Prophet (ﷺ) said: "Allah willing, the people of the Tree (those who gave allegiance under it) will never enter t-he Fire of Hell." *Hafsah* then quoted the above verse. Thereupon the Prophet (ﷺ) said: Allah, the Exalted and Glorious, has said:

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them in the Hereafter, following the believers' light till Allah divides them by a wall, and the light of the believers will abandon them. The hypocrites will then be thrown in the bottom of Hell-fire. See: "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.3, p.19.

[150] Reported by *al-Bukhaaree* and *Muslim*, the terms by *Muslim*, See: "*Saheeh al-Bukhaaree*", Vol.11, p.367 and "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.3, p.17.

[151] *Maryam - Al-Aayah* 71.

﴾Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrong-doers) therein (humbled) to their knees (in Hell)﴿[152]

The Prophet (ﷺ) indicates here that passing over the Hell-Fire does not mean entering it. For everybody passes over it on the bridge (*as-Sirat*), the believers delivered by Allah, and the *Zalimun* left in it on their knees.

Once the believers have passed over the Hell-Fire, they will be held on a little bridge between it and Paradise. There, they will retaliate against one another for injustices that passed between them in this life. Once this settling of personal accounts ceases, they will all be allowed into Paradise.

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge between Hell and Paradise where they will retaliate against one another for the injustices done among them in the world, and when they are purified of all their sins, they will be admitted to Paradise. By Him in Whose Hands the life of Muhammad is, everybody will recognise his dwelling in Paradise better than he recognises his dwelling in this world"[153].

Paradise and Hell

In addition to all of the above, we believe in the existence of Paradise and Hell, that they are two of Allah's creations which He has as reward and punishment, and that they existed before mankind were created, exist today and will exist for eternity. Allah says about Hell:

﴾O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is Men and Stones,

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[152] *Maryam - Al-Aayah* 72, and the *Hadith* is narrated by *Imam Muslim*, see "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.16, p. 57.

[153] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 336.

over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded﴿[154]

﴾*On the Day when We will say to Hell : "Are you filled", it will say: "Are there any more (to come)?"*﴿[155]

Allah also tells us about some of the contents of the Hell-Fire.

﴾*Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)? Truly We have made it (as) a trial for the Zalimun (polytheists, disbclievers, wrong-doers) Verily, it is a tree that springs out of the bottom of Hell-Fire, the shoots of its fruit-stalks are like the heads of devils; truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a Mixture (of boiling water and Zaqqum in their bellies)*﴿[156]

The Prophet (ﷺ) described Hell in the following *Hadith*: "Your (ordinary) fire is one of seventy parts of the (Hell) Fire." Someone asked, "O Allah's Messenger! This (Ordinary) fire would have been sufficient (to torture the disbelievers)," Allah's Messenger (ﷺ) said: "The (Hell) Fire, has sixty nine more parts than the ordinary (worldly) fire, each part is as hot as this (worldly) fire"[157].

The Prophet (ﷺ) also told us about the lightest punishment to be found in Hell: "The person who will have the least punishment of the people of Hell-fire on the Day of Resurrection will be a man

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[154] *At-Tahreem - Al-Aayah* 6.
[155] *Qaaf - Al-Aayah* 30.
[156] *As-Saaffaat - Al-Aayaat* 62-67.
[157] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 256, 257, and "*Al-Muwatta*", p.614.

under whose instep a smouldering ember will be placed so that his brain will boil because of it"[158].

Allah (ﷻ) mentions a great deal about the bliss of Paradise in the *Qur'an*:

> ***﴾Verily! The "Muttaqun" [that is, pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], will be in place of Security (Paradise). Among Gardens and Springs; Dressed in fine silk and (also) in thick silk, facing each other, so (it will be), and We shall marry them to Houris (female fair ones) with wide lovely eyes. They will call therein for every kind of fruit in peace and security; they will never taste death therein except the first death (of this world), and He will save them from the Torment of the Blazing Fire, as a Bounty from your Lord! That will be the supreme success. Certainly, We have made this (Qur'an) easy on your tongue, in order that they may remember. Wait then (0 Muhammad); Verily, they (too) are waiting﴿***[159]

> ***﴾And Paradise will be brought near to the Muttaqun: not far off. (It will be said): "This is what you were promised, (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, that is, follow Allah's Religion, - Islamic Monotheism). Who feared the Most Beneficent (Allah) in the "Ghaib" (Unseen): - (that is, in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him). "Enter you therein in peace and security; this is a Day of Eternal Life!" There they will have all that***

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[158] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 361.
[159] *Ad-Dukhaan - Al-Aayaat* 51, 57.

they desire, - and We have more (for them, that is, a glance at the All-Mighty, All Majestic)﴿[160]

﴾***Verily! The "Muttaqun" will be in Gardens (Paradise), and Delight. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the Torment of the Blazing Fire. "Eat and drink with happiness because of what you used to do." They will recline (with ease) on thrones arranged in ranks. And We shall marry them to "Houris" with wide lovely eyes. And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. And We shall provide them with fruit and meat, such as they desire. There they shall pass from hand to hand a (wine) cup, free from any vague talk (between them), and free from sin (because it will be legal for them to drink). And there will be found boy-servants of theirs, to serve them as if they were preserved pearls***﴿[161]

The Prophet (ﷺ) said about the bliss to be found in Paradise: "Allah said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.' Recite if you will: (***No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do***)"[162]

We also believe in the conversation and calling that will take place between the people of Hell and the people of Paradise as reported in the *Qur'an*:

﴾***And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also***

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[160] *Qaaf - Al-Aayaat* 31, 35.
[161] *At-Tur - Al-Aayaat* 17, 24.
[162] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.6, p. 247.

found true, what your Lord promised (warnings, and so on)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the Zalimun (polytheists and wrong-doers)," those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter﴿[163]

Then Allah (ﷻ) says:

﴾*And the dwellers of Fire will call to the dwellers of the Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers"*﴿[164]

The eternity of Paradise and the Hell-Fire, the everlasting abode of the believers in the first and the disbelievers in the second, has been mentioned repeatedly in many parts of the *Qur'an* whenever Paradise and Hell are mentioned. Allah's Messenger (ﷺ) says: "When the people of Paradise are taken to Paradise and the people of Hell are taken to Hell, death will be brought to a place between Paradise and Hell and it will be slaughtered. An announcer will call, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Thereupon the joy of the people of Paradise will increase and the sorrow of the people of Hell will increase"[165].

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[163] *Al-A'raaf - Al-Aayataan* 44, 45.
[164] *Al-A'raaf - Al-Aayah* 50.
[165] "*Saheeh al-Bukhaaree Maa Fathi al-Baaree*", Vol.11, p. 351.

Chapter 6: Faith In Al-Qadaa' Wal Qadar (Divine Preordainment)

The belief in *Al-Qadar* is one of the pillars of *Aqeedah*. It is the sixth pillar of faith. Therefore, whoever disbelieves in Allah's *Al-Qadar* is a disbeliever.

We again refer to *Hadith* of *Umar Ibnu al-Khtaab* who related that the Prophet (ﷺ) was asked by *Jibreel* about *Eemaan*, and said: "You affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgement, and you affirm your faith in *Al-Qadar*, good and bad".[1]

The Definition Of Al-Qada' Wal-Qadar

Scholars have differed in their definition of *Al-Qada' wal-Qadar*. Some have considered them one entity, and some have defined *Al-Qada'* separately from *Al-Qadar*. They said:

Al-Qadar is Allah's Knowledge (SWT) of the future condition of His creation[2].

Al-Qada' is Allah's creation of everything in accordance with His Knowledge and Will.

Those who have defined it as one said: "It is the well-planned system established by Allah for this existence, the general laws, and the rules by which He linked the causes with its effects"[3]. This definition is referred to in many verses of the *Qur'an* where *Al-Qadar* is mentioned. Allah (ﷻ) says:

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[1] See the narration of the *Hadith*.

[2] "*Tabseet al-Aqaaid al-Islamiyyah*", p.77, *Hasan Ayub*.

[3] "*Al-Aqaaid al-Islamiyyah*", p. 95, *Sayyid Sabiq*.

﴾Everything with Him is in (due) proportion﴿[4]

﴾And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures﴿[5]

﴾Verily, We have created all things with Qadar﴿[6]

When asked about *Al-Qadar, Imam Ahmad* gave a beautiful answer saying "*Al-Qadar* is the Ability of the Most Beneficent". This definition by *Imam Ahmad*, may Allah have mercy upon him, is sufficient, satisfactory and un-equivocal. *Al-Qadar* is what Allah (ﷻ) decides in His saying:

﴾Say you (O Muhammad): "Indeed the affairs belong wholly to Allah﴿[7]

﴾and to Him return all affairs (for decision)﴿[8]

﴾So glory to Him in Whose hands is the dominion of all things﴿[9]

﴾Disposing of the affair of all things. No intercessor (can plead with Him) except by His Leave﴿[10]

There are other verses which indicate that nothing can happen in the universe without His Permission and Will. In fact, the doctrine of Al-Qadar *is based primarily on the belief in Allah's Attributes and beautiful Names: Knowledge, Ability, Will. Allah (ﷻ) says:*

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[4] *Ar-Ra'd - Al-Aayah* 8.
[5] *Al-Hijr - Al-Aayah* 21.
[6] *Al-Qamar - Al-Aayah* 49.
[7] *Al-Imraan - Al-Aayah* 154.
[8] *Hud - Al-Aayah* 123.
[9] *Yaa-Sin - Al-Aayah* 83.
[10] *Yunus - Al-Aayah* 3.

﴾and He is the All-Knower of everything﴿[11]

﴾And He is Able to do all things﴿[12]

﴾He does what He intends (or Wills)﴿[13]

At-Tahaawee said: "Everything happens according to His decree and Will, and His Will is accomplished. The only will that people have is what He Wills for them. What He Wills for them occurs and what He does not Will, does not occur. No one can ward off His decree, put back His command or overpower His affairs".[14]

Aspects Of Faith in Al-Qadar

Every Muslim should believe in *Al-Qadar*, good or bad, sweet or bitter. Believing in *Al-Qadar* is believing in Allah's Eternal Knowledge, His accomplished Will and His comprehensive Ability. *Sheikh al-Islam Ibnu Taymiyyah* explained this by saying: "the belief in *Al-Qadar* is of two degrees, each degree contains two things".

The First degree

The belief that Allah (ﷻ) knows what His creation will do by virtue of His Eternal Knowledge. He (SWT) knows all that His creation will do as regards obedience, transgression, their sustenance and life-span. Allah recorded the measurement of all matters pertaining to creation in *Al-Lawh al-Mahfud* (The Book of Decree). The first thing that Allah (ﷻ) created was *Al-Qalam* (the Pen), He told it: "Write", The Pen said: "What shall I write?". He said: "Write what will happen till the Day of Resurrection, whatever a person receives, he will have never missed it, and whatever he has missed he would never have received it. The Pen has dried having written

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[11] *Al-Baqarah - Al-Aayah* 29.
[12] *Al-Hadeed - Al-Aayah* 2.
[13] *Al-Buruj - Al-Aayah* 16.
[14] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 153.

down all that will be in existence until the Day of Judgement. Allah (ﷻ) says:

> ***﴾Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lawh al-Mahfud) Verily! That is easy for Allah.﴿***[15]

> ***﴾No calamity befalls the earth or yourselves but is inscribed in the Book before We bring it into existence. Verily, that is easy for Allah﴿***[16]

The Second degree

Is the belief in Allah's accomplished Will and His comprehensive Ability. It is the belief that what Allah Wills will happen and what He does not Will, will not happen. Any movement or tranquillity that takes place in heaven or earth is by Allah's Will. Nothing happens except what He Wills. He, Exalted and Glorified, is Able to create anything He wants. Anything in heaven and on earth is created only by Allah, and there is no other creator besides Him. He orders His servants to obey Him and His Messengers; and He forbids them to disobey Him. He (SWT) loves the pious, righteous people and those who give charity and act justly. He is pleased with those who believe, and do righteous good deeds. Allah hates disbelievers, and He is displeased with transgressors and sinners. He does not order His creation to commit evil deeds, nor does He accept *Kufr*, or corruption. Allah created all creation, all that they possess of attributes and all their actions, but they have a will of their own and they act accordingly. The servant is the believer, the disbeliever, the pious, the sinner, the worshipper, and the fasting person. The servants have ability to fulfil their actions and they have a will, but Allah created them, and their ability and will[17].

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[15] *Al-Hajj - Al-Aayah* 70.

[16] *Al-Hadeed - Al-Aayah* 22.

[17] See: "*Ar-Rawda an-Niddiyyah Sharh al-Aqeedah al-Wasitiyyah*", p. 352, 353.

We deduce from *Ibnu Taymiyyah*'s account that faith in *A-Qadar* consists of four steps:

1- The belief in Allah's Eternal Knowledge and that He knew the actions of His creation before they do them.

2- The belief that Allah recorded everything in *Al-Lawh al-Mahfud* (the Book of Decree).

3- The belief in Allah's accomplished Will and His comprehensive Ability.

4- The belief that Allah created all creation, and that He is the Only Creator and everything else is created.

However, the division of *Al-Qadar*, which we should believe in, into good and bad is only related to human and creations. As for Allah, the Exalted and Glorified, *Al-Qadar* is all good and the evil does not belong to Him[18]. Allah's Knowledge, His Will, His recording and His creation of things and events is all wisdom, justice, mercy and blessing. Therefore, the evil is not an attribute or an action of Allah, His Ownself is exempt from any deficiency or evil. He (SWT) has absolute Perfection and complete Majesty[19]. So, We must not attribute evil to Allah, but it can be included in all general creation. Allah (ﷻ) says:

﴾Allah is the Creator of all things﴿[20]

It could also be attributed to the cause, as in Allah's verse:

﴾Say: "I seek refuge with the Lord of the day-break, from the evil of what He has created﴿[21]

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[18] See: "*Majmu' Fataawee Ibnu Taymiyyah*", Vol.8, p.94. 95, and "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 282, and "*Ar-Rawda an-Niddiyyah*", p. 356.
[19] See: "*Kitab al-Hasana wa as-Sayyia'*", p. 190, *Ibnu Taymiyyah*, and "*Tayseer al-Azeez al-Hamid*", p. 625.
[20] *Az-Zumar - Al-Aayah* 62.
[21] *Al-Falaq - Al-Aayataan* 1, 2.

And Allah says:

﴾And we know not whether evil is intended for those on earth, or whether Their Lord intends for them a Right Path﴿[22]

The truth is Allah (ﷻ) does not create evil exclusively in every respect, His Wisdom refuses that. Allah does not intend something to be evil in every respect. He (SWT) possesses all good and the evil does not belong to Him. However, the evil occurs because it is not an attribute of Allah, and if it is attributed to Him, it will not be evil. Ascribing evil to Allah, therefore, as creation and will, is not an evil[23].

For example, sickness is an evil and affliction for human beings in this world, but it is good for him in the Hereafter, and good for Allah, the Exalted and Glorified, because He knows that it is a way of forgiving sins and purifying the souls. Likewise, the imprisonment of believers by the enemy of Allah is, apparently, an evil act because of the afflictions and hardships. However, it is also a purification and education of the souls, in addition to the great reward and enormous blessing. The creation of *Iblis* (Satan), though, has numerous apparent underlying reasons, such as the repentance of people after they have sinned, the believers worshipping of Allah by fighting Satan and his party, the endurance of Satan's temptations and allurements, the resort to Allah's protection and the seeking of His refuge and shelter.

Therefore, anything which is evil is only proportional. It is good with regard to Allah's action and creation, and evil with regard to human beings. Evil has two aspects, one of which is good and is attributed to the Creator, by His creation and Will because of its perfect wisdom which He, Alone, knows and of which He revealed to whom He Wills from His creation[24].

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[22] *Al-Jinn - Al-Aayah* 10.

[23] "*Ad-Deen al-Khaalis*", Vol.1, p. 144, and "*Ar-Rawda an-Niddiyyah*", p.356.

[24] "*Ar-Rawda an-Niddiyyah*", p.356.

Disbelievers Use Al-Qadar *As An Excuse*

Polytheists have tried to use *Al-Qadar* of Allah (ﷻ), and His Will as an excuse for their disbelief. They claimed that if Allah has not Willed for them polytheism, they would not commit it. However, Allah (ﷻ) has invalidated their excuse by saying:

> ***﴾Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)". Likewise belied those who were before them, till they tasted of Our Wrath. Say: " Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie". Say: "With Allah is the perfect proof and argument, had He so Willed, He would indeed have guided you all."﴿***[25]

This is the reply of Allah (ﷻ) to anyone who argues about His *Qadar* in disobeying Him, and with Allah is the perfect proof and argument. Allah's reply is, in fact, clear because it is based upon two facts which no one can dispute except he who prefers misguidance to guidance, and hence, deserves total loss. These two facts are as follows:

First: Allah (ﷻ) inflicted upon earlier disbelievers severe punishment and they tasted His wrath. If they did not willingly choose to commit those crimes, sins and disbelief and to set up partners in worship with Allah, Allah would not have punished them. He, the Exalted and Glorified, is Just and does not oppress His servants. The person who uses *Al-Qadar* as an excuse for not believing and for committing sins is no more than one of two. He either believes that Allah exists, or he denies that Allah exists. If he really believes that Allah exists, he should believe that Allah (ﷻ) is

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[25] *Al-An'am - Al-Aayataan* 148, 149.

Just and immune from injustice. For, injustice is a deficiency which does not befit the Creator, because it is an exceeding of the limit. And Allah (ﷻ) is free of any deficiency in anyway. There is no doubt that the punishment of a *Muqrah* (the forced person who commits a sin under torture) is unjust. Therefore, the use of Allah's *Qadar* as an excuse to commit a sin and the infliction of Allah's punishment upon sinners is an attribution of injustice to Him. Indeed, this contradicts the belief in Allah, the Exalted and Glorified. If the person who uses Allah's *Qadar* as an excuse to commit a sin denies the existence of Allah, his argument is a contradiction which does not deserve an answer.

Second: The person who uses *Al-Qadar* for not believing in Allah or for committing a sin is talking about Allah without knowledge. How can a disbeliever or a sinner argue that Allah decides for him disbelief or a sin before he actually indulges in that action? Moreover, Allah's *al-Qadar*, before it could take place, is a matter of *Ghaib* (unseen) which Only He, the Exalted and Glorified, knows. On the other hand, the servant, before engaging himself in sins, is ordered to obey Allah and abide by His Commands. In other words, how can a man say "Allah decides for me that I steal, so I am going to execute His *al-Qadar*"? Does he know what is in *Al-Lawh al-Mahfud* and reads what is written in it, while he was ordered to abstain from disobeying Allah and from committing theft?

With such proof and argument Allah (ﷻ) refutes the excuses of those who use Allah's *Qadar* for not believing. Allah says in another verse:

> ***﴾And when they commit a Faahisha (evil deed), they say: "We found our fathers doing it, and Allah has commanded us to do it." Say: "No, Allah never commands Faahisha. Do you say of Allah what you know not?﴿***[26]

[26] *Al-A'raaf - Al-Aayah* 28.

In fact, this method of the *Qur'an* in refuting the arguments of such people is only a way to reform their way of thinking and vision, and to show them that what is required of them is to obey and execute Allah's commands and avoid His interdictions. They are not required to probe into His *Ghaib* in order to suit their minds and desires according to it.

Sayyid Qutb, may Allah have mercy upon him, said in explaining the aforementioned verse from Surat *Al-An'am*[27]: "The second lesson was to reform their way of thinking and vision... Allah (ﷻ) ordered them to follow His commands and forbade them to avoid His interdictions, and this is all they are capable of knowing for sure...As for Allah's Will, it is a *Ghaib* which they could not reach, so how could they know it? Allah (ﷻ) has commands and prohibitions which are known certainly, so how can they abandon this information and follow their conjecture and guesses after an unknown domain? This is the last word on this issue: Allah does not charge people to know the *Ghaib* and *Qadar* of His Will so that they can adapt themselves to it. But, He charges them to know His commands and prohibitions and to adapt to them. And when they do that, Allah (ﷻ) decides to guide them to it and open their hearts to embrace Islam. That is all they are required to do with regard to this issue which in practical life is easy and clear and free of any ambiguity".

"Allah (ﷻ) is Able, if He Wills, to create human beings with a nature which knows only guidance, or He can force them to follow His guidance, or instil guidance into their hearts without force...Instead, Allah Wills another thing. He (SWT) Wills to try human beings with the ability to choose either guidance or misguidance, so that He can help the ones seeking guidance, and encourage the ones who pursue misguidance. Allah's law is taking its course as He Wills".

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[27] He means Allah's saying: "Say: Have you any knowledge (Proof) that you can produce before us? "

"The issue is crystal clear and set out in the easiest form known to human faculty. Any argument or debate about it is extrinsic to Islam and to the Islamic teachings. And it does not reach a satisfactory result in any philosophy or theology, because it is an argument which deals with the problem using a method different to its nature".

"Besides, this *Deen* (Islam) was sent down so that man can achieve a practical reality, determined by clear commands and prohibitions. So, any attempt to understand the Unseen Will of Allah is an entry into a labyrinth which the mind frequents without proof, and a waste of efforts and energy which should be spent in realistic positive work [28]".

Dear brothers: You are required, before action, to obey Allah and not to disobey Him. After action: If you obey Him, you have to praise and thank Him because He has guided you. If you disobey Him, you have to repent and return to the way of Allah. You have also to rely on Him and to be sure of His Justice and Wisdom, to hate committing a sin before even falling into it because that will prevent you from doing it, and if it actually happens, that will help you to repent to Allah. You should also know that your hatred of sins does not mean hatred of Allah's *Qadar*. You are only required to hate what Allah hates and to love what Allah loves. You should be pleased with what pleases Allah and displeased with what displeases Him. Allah does not like *Kufr* and does not like it for His slaves, nor does He like to be disobeyed. He (SWT) says:

> ***﴿If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you﴾*** [29]

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[28] "In The Shade Of The Qur'an", *Daar Ash-Shuruq*, Vol.8, p.1227.

[29] *Az-Zumar - Al-Aayah* 7.

The Concealment of Al-Qadar *and the Prohibition to embark boldly on it*

It is sufficient for a believer to know *al-Qada' wal-Qadar*, its meaning and levels, and to believe in it and that Allah knows everything, creates everything, what He does not will, does not occur, He is Just and Wise. This is all there is to this subject. Allah has revealed to us everything that we need in this world, and what He kept secret we should not embark upon, for fear that we should dispute and be destroyed. Our minds are limited. Allah created them to inhabit the earth and not to probe into *Ghaib* which Allah (ﷻ) kept in His Knowledge. We have no choice except to submit and believe in what Allah has informed us about *Ghaib* and its matters. The relation between Allah's creation of actions and the human's will and performance of these actions.

In fact, this is not the only invisible (*Ghaib*) matter whose essence the mind does not know. We know the effects of Allah's attributes, Exalted and Glorified is He, but we do not know what nature, which is, in this respect, the same situation as the Self of Allah which the human mind cannot understand[30].

The Prophet (ﷺ) ordered us not to delve into *Al-Qadar*.

> *Abu Hurayrah* reported that Allah's Messenger (peace be upon him) came to us as we had been arguing with each other about the Divine Decree (*al-Qadar*). He was so annoyed that his face became as red as if there had been squeezed on his cheeks the flesh of pomegranates. He said: Is this what you have been commanded to do, is this with which I have been sent to you? Those who had gone before you were destroyed as they disputed about it. I adjure you, I adjure you not to fall into argumentation in regard to it[31].

A man came to *Ali Ibnu Abee Taalib* asking him about *Al-Qadar*. *Ali* said: "A dark road, do not follow it". The man asked again: "Tell me about *Al-Qadar*". *Ali* replied: "A deep ocean, do not

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[30] "*Tabseet al-Aqaaid al-Islamiyyah*", p.84, *Hasan Ayub*.

[31] See: "*Al-Fathu ar-Rabaanee*", Vol. 1, p.142, and "*Sunan Tirmidhi*", *Hadith* 98.

penetrate it". The man again asked: "Tell me about *Al-Qadar*", and *Ali* said: "Allah's secret, do not embark upon it"[32].

Imam At-Tahaawee, may Allah have mercy upon him, said: "The exact nature of *Al-Qadar* is Allah's secret from His creation. Neither angel nor Prophet has been given knowledge of it. Delving into this and reflecting too much upon it leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you. For Allah has kept knowledge of *Al-Qadar* away from human beings, and forbidden them to enquire about it, as He (SWT) says in His Book:

﴾He is not asked about what He does but they are asked﴿[33]

So anyone who argues: 'Why did Allah do that?' has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is a disbeliever. This, in sum, is what Allah's friends with their enlightened hearts need to know and what constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying knowledge which is accessible is disbelief, and claiming knowledge which is inaccessible is also disbelief. Belief can only be firm when accessible knowledge is accepted and inaccessible knowledge is not sought after".[34]

Effect on the Muslim of belief in Al-Qadar

This *Deen* (Islam) is based on submiting to Allah's Wisdom and Will, and on refraining from enquiring about details of His Wisdom in commands and interdictions. This is how the

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[32] *"Tayseer al-Azeez al-Hamid"*, p.620, *"al-Aqaaid al- Islamiyyah"*, p. 99, *Sayyid Sabiq*, and *"Ash-Shareeah"*, p.212, *Al-Aajuree.*

[33] *Al-Anbiya' - Al-Aayah* 23.

[34] See: *"Sharh al-Aqeedah at-Tahaawiyyah"*, p. 276, 292.

companions of the Prophets were. Islam will not be fully established except by the extent of submission. The first levels of glorifying the command is belief in it, then firm determination to comply with it, then the speed to undertake it[35].

This is how the honoured Companions of the Prophet (ﷺ) were. They were very polite with their Lord, and with the Messenger of Allah. *Ibnu Abbas* (ﷺ) said about them: "I have never seen people better than the Companions of the Prophet (ﷺ), they did not ask him more than thirteen questions before he died"[36]. Concerning the issue of *Al-Qadar*, the Companions, the followers and all *Ahlu Sunnah* and *Hadith* have agreed that everything which will be in existence until the Day of Judgement is written in *Al-Lawh al-Mahfud* (The Book of Decree).

Ibnu ad-Daylamee said: I came to *Ubay Ibnu Ka'b*, and told him: "A thought of *Al-Qadar* has touched me, tell me something, maybe Allah may clear it from my heart". *Ubay* said: ' If Allah (ﷻ) punishes people of heaven and people of the earth, He punishes them justly, and if He showers them with His mercy, His mercy will be better for them than their deeds, and if you spend the weight of *Uhud* in gold in the cause of Allah, He will not accept it from you until you believe in *Al-Qadar*, and you should know that whatever you receive, you would never have missed it, and if you die not believing in this, you will enter the Hellfire'. *Ibnu ad-Daylamee* then said: 'I came and asked *Ibnu Mas'ud* and he said the same thing, and then I went to *Hudayfah* and he told me the same thing, and then I went to *Zayd Ibnu Taabith* and he narrated to me a *Hadith* from the Prophet (ﷺ) which recounted the same"[37].

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[35] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 291.
[36] "*A'laam al-Muwaqqieen*", Vol.1, p.71.
[37] Reporetd by *Ibnu Maajah, Abu Dawud, Ahmad, at-Tabaraanee* and *Ibnu Hibbaan.* See: "*Al-Fawaaid Min Jaami' al-Usul wa Majma' az-Zawaaid*", Vol.2, p. 318, "*Ash-Shareeah*", p.203, *Al-Aajuree* and "*Saheeh al-Jaami' as-Sagheer*", Vol.5, p. 57, 58.

When he was dying, Ubadah Ibnu as-Saamit *told his son: "O son, you will not find the taste of* Eemaan *until you know that whatever you receive, you would have never missed it; and whatever you have missed, you would have never received it. I heard Allah's Messenger (ﷺ) say: "The first thing which Allah created was the Pen. He commanded it to write. It asked: What should I write? He said: Write the Decree* (al-Qadar) *of everything until the Day of Judgement". O son, I heard the Messenger of Allah (ﷺ) say: "He who dies not believing in this is not one of my people"*[38].

Therefore, the *Aqeedah* (belief in) of *Al-Qadar* had a great effect on the hearts and souls of the Companions of the Prophet (ﷺ). They conquered the world carrying with them the *Aqeedah* of *Al-Qadar* as the Prophet (ﷺ) had thought them. The Prophet (ﷺ) said to *Ibnu Abbas*: "Boy, I would like to teach you something. Be careful and follow Allah's commands. Allah will protect you. You should safeguard His rights, and you will always find Him with you. If you need something, ask Allah, and when you need help, solicit only Allah for the same. Bear in mind that if all the people combined together to grant you some benefit, they would not be able to do it unless Allah has determined it for you and that if all of them combined together to do you harm, they would not be able to do it unless Allah has determined it for you. The pens have been set aside and the writings of the book of fate have become dry"[39].

This *Aqeedah* of *al-Qadar* had infused peace and inspiration into the hearts of the Companions, composure in their souls and raised them high proudly. They set out to convey Islam to the world with a peaceful mind, and they thought little of all the power of the world because of their belief in Allah's *Qadar*. *Salmaan al-Faarisi* was asked: "What does it mean till you believe in *Al-Qadar*, good or bad?", he replied: "Till you believe in *Al-Qadar*: You know that whatever you receive, you would have never

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[38] Narrated by *Abu Dawud* - see: "*Jamu al-Fawaaid*", Vol.2, p.328, and "*Ash-Shareeah*", p.211, *Al-Aajuree*.

[39] Narrated by *Tirmidhi* and said: *Hasan Saheeh* - see: "*Jamu al-Fawaaid*", Vol.2, p.329.

missed it and whatever you missed, you would have never received it"[40]. In fact, this was not just the belief of *Salmaan al-Faarisi*, but of all the Companions of the Prophet (ﷺ).

What sort of effect does this *Aqeedah* of *al-Qadar* have on the soul, and what level of courage does this heart hold, which believes that everything is in Allah's hands and that human beings have no power at all? All power on earth cannot stand in the face of a person believing in this principle and having this *Eemaan*. We can fully understand the correct interpretation of the accomplishments achieved by this principle and *Aqeedah* carried out by a group of believers who spread the *Deen* all over the world. These achievements seem like miracles, but they are facts. These great achievements accomplished by the Prophet (ﷺ) and his honoured Companions are simply the fruit of their belief in Allah (ﷻ), the Last Day and *al-Qadar* of Allah, the Exalted and Glorified.

A person can derive joy from the belief in *al-Qadar*. He knows that whatever he receives, he would have never missed and that even if all created beings were to gather together to try to prevent something from happening, and that thing`s existence Allah had already written then they would not be able to do so. He knows that no soul shall die until it fulfils its sustenance and fixed life span. This person is the only one who emancipates himself from the worship of other servants and the one who worships the Lord of the servants. How can he bow down to any force on earth while he knows that everything is in the Hands of the Creator of the Heavens and Earth and all which is between them? How can he allow himself to be humble to a servant created from dust? *Ibnu Rajab*, may Allah have mercy upon him, said: "If one realises that every creature walking on earth is from dust, how can he give priority in obedience to someone who is from dust to the Lord of the lords? Or how can he please the dust and anger the Owner and the Bestower? This is something strange"[41].

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[40] "*Ash-Shareeah*", p.206, *Al-Aajuree*.
[41] See: "*Jami' al-Ulum wal Hikam*", p. 385.

This principle of *al-Qadar* removes any aspect of fear and cowardice from the heart. It incites the person to fight the disbelievers and oppressors (in the way of Allah) without attaching any importance to their means and methods. Why should he, when His Creator (SWT) and theirs has guaranteed for him his sustenance and fixed life span? Why should he be a coward while he knows that what is destined for him is inevitable?

The soul which believes in Allah's *al-Qadar* enjoys another blessing unmatched by all the blessings of the world. It is the acceptance of Allah's *al-Qadar* in all aspects. This soul knows that everything occurs according to Allah's Command, His Will and planning, that events take place according to His Wisdom and Determination and that He knows and people do not know. Allah (ﷻ) says:

> ***﴾and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know﴿*** [42]

The believing soul knows that Allah, Who determines what is good for it or what is bad, is Wise and Merciful. Therefore, it will not be discontented by a blessing, nor worried about an affliction. It is grateful in good days, and patient in bad days. The Prophet (ﷺ) said: "Strange are the ways of a believer for there is good in every affair of his. This is not the case of anyone except a believer. If he has an occasion to feel delight, he thanks (Allah), and there is a good for him in it. If he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it"[43].

The believer sees an affliction and knows that it is *al-Qadar* of Allah. He becomes composed and accepts his *al-Qadar*. He becomes too polite to object to his Master and Creator. He looks only at the reward arising from that affliction, and welcomes it

[42] *Al-Baqarah - Al-Aayah* 216.
[43] Reported by *Muslim, Ahmad* from a *Hadith* by *Suhayb*. See: "*Riyaad as-Saaliheen Maa Dleel al-Faaliheen*", Vol.1, p.147.

patiently. In *Saheeh al-Bukhaaree* and *Saheeh Muslim*, it is reported that the Prophet (ﷺ) was asked which people suffered the greatest affliction, he replied, "The prophets, then those who come next to them, then those who come next to them. A man is afflicted in keeping his religion. If he is firm in his religion his trial is severe, but if there is weakness in his religion it is made light for him. A man is continuously tried with an affliction till he walks on the earth having no sin"[44].

As regards Allah's verse:

﴿No calamity befalls, but with the Leave (that is, decision and Qadar) of Allah, and whosoever believes in Allah, He guides his heart, and Allah is the All-Knower of everything﴾[45]

Alkamah, may Allah have mercy upon him, interprets it as follows: "A person afflicted by a disaster, knows that it is from Allah and he accepts it and submits to it"[46]. *Ibnu Abbaas* said: "Guides his heart to certainty, and he knows that whatever he receives, he would have never missed it, and what he missed, he would have never received it"[47].

The soul of the Companions of the Prophet (ﷺ) were elevated in the light of this belief (*al-Qadar*). Their souls raised to the point where, according to them, happiness and distress become alike. Gratitude corresponds to patience. *Umar Ibnu al-Khattaab*, may Allah be pleased with him, said: "If patience and gratitude were two camels, I would not mind which one I rode". *Abu Muhammad al-Hareeri* said: "To be patient is to not discriminate between a blessing and a severe trial, and to have a peaceful mind in both cases".

Imam Ahmad was asked whether a man possessing one hundred thousands dinar could he be an ascetic? He replied: "Yes,

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[44] Agreed upon.

[45] *At-Taghaabun - Al-Aayah* 11.

[46] See: "*Tafseer Ibnu Kathir*", Vol.4, p.275.

[47] Ibid.

on condition that he is not happy if his money increases, and is not angry if it decreases".

All scholars have unanimously agreed that patience (*Sabr*) is obligatory. However, higher than patience is acceptance of and satisfaction (*Rida'*) with Allah's decree and judgement. Some have said that *Rida'* is obligatory, others have said it is *Mustahabb** (commendable). However, scholars have agreed that *Rida'* is commendable [48].

Rida' with Allah's *al-Qadar*, acceptance of His judgement and patience in bearing trials and afflictions are the most fundamental principles on which tranquillity is based. They are the most prominent factors which drive all human energies to function on this earth according to Allah's Shari'ah. There is no looking back, no moment of regret or feeling sorry. Only Allah decides, and what He Wills He does.

This principle of *al-Qadar* brings peace of the heart, repose of the body, mind and nerves, and separation of grief and anger. There is no psychological break-down, no nervous tension, no deviation and no schizophrenia. Only satisfaction, tranquillity, happiness, composure, absolute certainty, peace of mind, and reassurance of Allah's Mercy, Wisdom, Knowledge, and Justice. He is our joy and refuge from devilish insinuation and misgivings. The belief in this principle of al-*Qadar* causes extraordinarily positive results for the reality of people and on this earth.

As for those societies which have abandoned this principle and are exhausted of any belief in Allah (ﷻ) and His management of life affairs and human beings, their punishment in the Hereafter is eternal and in this life misery, nervousness and hardship. Allah says:

> ***﴾Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (that is, neither believes***

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* *Mustahabb*: acts which if neglected are not punished by Allah, but if performed are rewarded.

[48] "*Madaarij as-Saalikeen*", Vol.2, p.117, and "*Ar-Rawdah an-Niddiyyah*", p. 489.

in this Qur'an nor acts on its orders) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection)[49]

Belief in* Al-Qadar *does not contradict adopting appropriate means

We should not forget that we are ordered to adopt the appropriate means, and put our trust (*Tawakkul*) in Allah, the Exalted and Glorified, and no-one else, believing that He is the Sovereign of everything and believing that causes do not produce effect except by Allah's permission. So, He Who created the causes is the One Who created the results and the fruits. Therefore, whoever wants righteous progeny must adopt the right means, which is the legal Islamic marriage. However, this marriage may not result in offspring, and this will be according to the Will of the Almighty, the Wise.

(To Allah belongs the Kingdom of the heavens and the earth. He creates what He Wills. He bestows female (offspring) upon whom He Wills, and bestows male (offspring) upon whom He Wills. Or He bestows both males and females, and He renders barren whom He Wills. Verily, He is the All-Knower and is Able to do all things)[50]

Therefore, it is forbidden for a Muslim not to adopt the means. If a person abandons seeking his means of living, he will be committing a sin, though the sustenance is in Allah's Hands.

The Prophet (ﷺ) has indicated to us that adopting lawful means is part of *al-Qadar. Usamah Bnu Shareek* narrated that he came to the Prophet (ﷺ) and his Companions were sitting as if they had birds on their heads. He saluted and sat down. The desert Arabs then came from here and there. They asked: "Apostle of

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[49] *Ta-Ha - Al-Aayataan* 123-124.
[50] *Ash-Shuraa - Al-Aayataan* 49-50.

Allah, should we make use of medical treatment?" He replied: "Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age"[51]. In *Saheeh al-Bukhaaree* and *Saheeh Muslim*, *Abu Hurayrah* narrated that the Prophet (ﷺ) said: "the One Who sent down the disease sent down the remedy"[52]. As for using medical treatment, some jurists have suggested it is commendable, some, however, have said it is obligatory.

The author of *Al-Aqeedah at-Tahaawiyyah* said: "Some people thought that putting one's complete faith in and trust on Allah in every aspect of one's life contradicts earning one's living and adopting the means for it, and if events are preordained, there is no need to adopt any means. However, this belief is corrupt because earning includes what is obligatory, commendable, permissible, reprehensible, and forbidden. The Prophet (ﷺ) was the best of those who put his trust in Allah, he prepared himself for war and walked in the markets to earn his living"[53].

The Companions of the Prophet (ﷺ) followed the same path. They understood the relation between *Eemaan* and *al-Qadar* and adopting the means. They understood that adopting the means is encompassed in the meaning of belief in *al-Qadar* and that it does not contradict it. *Al-Bukhaaree* narrated that when *Umar ibnu al-Khattab* set out for *ash-Sham*, the commanders of the army, *Abu Ubayda ibnu al-Jarrah* and his companions, met him and told him that the plague had broken out in *ash-Sham*. *Ibnu Abbas* said, "*Umar ibnu al-Khattab* said, 'all the first *Muhajir* come to me'. He assembled them and asked them for advice, informing them that the plague had broken out in *ash-Sham*. They disagreed. Some said, 'You have set out for something, and we do not think that you should leave it'. Others said, 'You have the Companions of the Prophet (ﷺ), and the rest of the people with you, and we do not think that you should send them towards this plague'. *Umar* said, 'Leave me'.

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[51] Reported by the four *Muhadditheen*, and *Tirmidhi* said: *Hasan Saheeh*. See: "*Mukhtasar Abee Dawud*", p. 346.

[52] Reported by *Al-Bukhaaree* in the "Book of medicine".

[53] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 301.

Then he said, 'Summon the *Ansar* to me'. They were summoned and he asked them for advice. They acted as the *Muhajirun* had and disagreed as they had disagreed. He said, 'Leave me'. "Then he said, 'Summon to me whoever is here of the aged men of *Quraysh* from the *Muhajirun* of the conquest'. He summoned them and not one of them differed. They said, 'We think that you should withdraw the people and not send them towards the plague'. *Umar* called out to the people, 'I am leaving in the morning', so they set out. *Abu Ubayda* said, 'Is it fleeing from the decree of Allah?' *Umar* said, 'Better that someone other than you had said it, *Abu Ubayda*. Yes. We flee from the decree of Allah to the decree of Allah. What would you think if these camels had gone down into a valley which had two slopes, one of them fertile, and the other barren. If you pastured in the fertile part, wouldn't you pasture them by the decree of Allah? If you pastured them in the barren part, wouldn't you pasture them by the decree of Allah?'[54].

Mua'wiya Ibnu Qurra said: "*Umar Ibnu al-Khattab* met some people from Yemen, and asked them: "Who are you?, they said: 'We are *al-Mutawakkilun*' (those who put their trust in Allah), he told them: 'You are *al-Muta'akilun*' (the rusty), *al-Mutawakkil* is the one who ploughs his land and then puts his trust on Allah"[55].

Ibnu al-Qayyim al-Jawziyyah said: "*Tawheed* cannot be achieved except by practising the means that Allah (ﷻ) has appointed...Suspending use of the means detracts from trust (*Tawakkul*).....Abandoning use of the means contradicts trust. The real meaning of trust is to rely on Allah to gain what is useful in life and religion and avoid what is harmful in life and religion. This trust in Allah (ﷻ) should be accompanied with physical efforts otherwise wisdom and the *Shari'ah* will be hindered. The believer should not therefore turn his failure into trust (*Tawakkul*) nor his trust into failure..."[56].

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[54] "*Fathu al-Baaree*", Vol.10, p. 150, 151, "*Al-Muwatta*"', p. 557, 558.
[55] "*Jaami' al-Ulum wal Hikam*", p. 384.
[56] "*Zaad al-Maa'd*", Vol. 3, p. 67.

Sahlu Bnu Abdu Allah said: "Whoever refutes the action, he has indeed refuted the Sunnah. And whoever refutes *Tawakkul,* he has indeed refuted *Eemaan. Tawakkul* is the characteristic of the Prophet (ﷺ) and earning is his customary action, so whoever follows the characteristic of the Prophet (ﷺ) should not abandon his action"[57].

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[57] "*Madaarij as-Saalikeen*", Vol.2, p. 116.

Part Two: The Reality of Eemaan

The basis of faith has now been considered. We now consider the meaning of that faith and how to attain it.

The scholars have two different opinions with regard to this subject [1]:

First one: *Eemaan* is the affirmation by the tongue, acceptance by the heart and action by the limbs. This is the belief of the majority of *Ahlus Sunnah*[2].

Second one: *Eemaan* is the affirmation by the tongue and acceptance by the heart, but it does not include action by the limbs. However, these scholars have said that practising everything that is authentically related from the Prophet (ﷺ) regarding the *Shari'ah* and the explanation of the *Qur'an* and of Islam is true and mandatory on believers who have acquired this name by affirmation and acceptance[3].

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[1] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 373, onwards.

[2] *Imam ash-Shaafii* said in his book "*Al-Umm*": "The consensus of the Companions, the followers after them and those we managed to meet used to say: "*Eemaan* is saying, action and intention, no one is detached from the three without the other". *Imam Ahmad Ibnu Hanbal* said: "*Eemann* is saying and action according to *Ahlu as-Sunnah*, this is the practice of the Prophet (ﷺ) ". *Abu Umar at-Talmankee* narrated on the authority of *Musaa Bnu Haarun al-Hammaal* who said: "*Ishaak Ibnu Raahawayh* dictated to us that *Eemaan* is saying and action, it increases and decreases. However, we remembered this account from authentic narrations of the Prophet (ﷺ), sayings of the Companions of the Prophet, their followers and those scholars who came after them. Also, during the era of *al-Awza'ee* in *ash-Shaam*, *Sufyaan at-Tawree* in *Iraq*, and *Maalik Ibnu Anas* in *Hijaaz* and *Ma`mar* in *Yemen*, they all agreed that *Eemaan* is saying and action, it increases and decreases ".

[3] See: "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 373, and "*Kitaab al-Irshaad*", p. 399, *al-Juwini*, and "*Sharh al-Fiqh al-Akbar*", p. 87, 88, *Malla Ali al-Qaarri*.

Although evidence from the Qur'an and Sunnah gives more weight to the first opinion, the dispute between them is only theoretical[4]. It has no practical effect, though it might lead to other theoretical differences. The author of "*Sharh al-Aqeedah at-Tahaawiyyah*" said: "The difference between *Abee Hanifa* and the other *Imams* of *Ahlu Sunnah* is superficial. Because the action of the limbs is mandatory for the belief of the heart. A perpetrator of a major sin is not excluded from the fold of *Eemaan*, but is subject to Allah's Will. If He wants, He will punish him, and if He wants He will forgive him. This is only a verbal dispute which does not cause wrong belief"[5].

The reason for that, and Allah knows best, is that the two parties do not differ in determining the value and importance in Islam of the action of the limbs. However, they differ as to whether it is part of *Eemaan* or just one of its requirements. Those who consider action of the limbs as part of *Eemaan*, do not regard this action as essential as the affirmation by the tongue and acceptance by the heart. Because if these latter are not fulfilled the word *Eemaan* is invalid. But, the word *Eemaan* is maintained without action of the limbs. The other party, though they do not consider it part of *Eemaan*, still regard it as obligatory because it is a requirement of *Eemaan*.

There is no need to delve deeply upon this issue. It is more important to tackle other issues. However, it is useful to arrive at some standard so that we can determine who is included in the meaning of *Eemaan* and who is not.

1- They both agree that anyone who affirms with his tongue, outwardly, but disbelieves in his heart is not a believer. These are the hypocrites whom Allah (ﷻ) has informed us are subject to more severe punishment than the ordinary disbelievers and who are in the lowest level of fire[6].

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[4] See: "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.1, p.148, and "*Risaalat al-Eemaan*", p. 54, *Abee Ubayd al-Kaasim Bnu Salaam.*
[5] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 374.
[6] "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.1, p.147.

2- They agree that recognition and acceptance by the heart only is not sufficient to consider one a believer. There must be, besides recognition and acceptance, an affirmation with the tongue. Pharaoh and his people knew that Moses and Aaron were telling the truth, but Pharaoh and his people were disbelievers. Allah (ﷻ) tells us what Moses told Pharaoh:

> ***﴾(Moses) said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidences﴿***[7]

Allah says:

> ***﴾And they belied them (evidences, signs, verses,..) wrongfully and arrogantly, though their ownselves were convinced thereof (those signs, proofs... are from Allah, and Moses is the Messenger of Allah in truth, but they disliked to obey Moses, and hated to believe in his Message of Monotheism). So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, liars, evil-doers.)﴿***[8]

The people of the Book (Jews and Christians) recognise Muhammad (ﷺ) as a Prophet but they did not believe in him. Allah (ﷻ) says:

> ***﴾Those to whom We have given the Scripture (Jews and Christians) recognise him (Muhammad as Messenger of Allah), as they recognise their own sons. Those who destroy themselves will not believe﴿***[9]

Iblis (Satan) knows that there is only one God Who created everything, but he is the chief of disbelievers[10].

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[7] *Al-Isra' - Al-Aayah* 102.
[8] *An-Naml - Al-Aayah* 14.
[9] *Al-An'am - Al-Aayah* 20.
[10] "*Kitaab al-Eemaan*", p. 102, *Al-Kaasim Bnu Salaam*, and "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 373, 374.

Ahlu Sunnah agree that the believer who is from the people of the *Qiblah* and who will not live in the Hellfire is the one who believes in Islam with his heart with firm conviction, without a slightest doubt, and who declares the two *Shahaadatayn* (that is, he testifies that there is no God but Allah, and Muhammad is His Messenger). If he confines himself to only one of them, he will not be considered among the people of the *Qiblah*, except if his failure to declare the two *Shahaadatayn* and to affirm with his tongue is caused by a compelling reason over which he has no power, such as a defectiveness in his tongue, or a sudden death before he can actually declare it, or because he might be compelled, against his will, not to declare it[11].

3- *Ahlu Sunnah* unanimously agree that Allah (ﷻ) requires from His servants both saying and action. By 'saying' we mean saying of the heart and that is acceptance, and saying of the tongue and that is affirmation. However, the dispute arises from the fact that all these requirements are encompassed by the word *Eemaan*. Some consider *Eemaan* to be saying and action, and others include only part of it (saying) and view the other part (action) as one of its prerequisites and results[12].

4- They agree that if a servant accepts *Eemaan* with his heart and affirms it with his tongue, but refuses to act with his limbs, he is considered to be disobedient to Allah and His Messenger. He deserves the punishment mentioned by Allah in the Qur'an and by His Messenger in the Sunnah[13].

5- They agree that those who have committed major sins are not disbelievers as long they do not consider them lawful, even if they die before repentance. Although most scholars of *Ahlu Sunnah* regard action as part of *Eemaan*, they do not consider the person who accepts *Eemaan* with his heart and affirms with his tongue a disbeliever if he does not act with his limbs. On the other hand, the *Hanafis*, although excluding action from *Eemaan*, do regard it as one of its prerequisites. Accordingly,

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[11] "*Sharh an-Nawawee Ala Saheeh Muslim*", Vol.1, p.149.
[12] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 374.
[13] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 374.

they both agree that abandonment of action does not result in disbelief [14].

6- There is no difference of opinion among *Ahlu Sunnah* that the above definition of *Eemaan* of saying, acceptance and action results in what Allah (ﷻ) has promised His servant: entry into Paradise and avoidance of Hell. As for *Eemaan* with regard to the judgement in this world, it is only an affirmation with the tongue and declaration of *Shahaadatayn*. Anyone who declares the *Shahaadatayn* is subject to Islamic laws in this world. He should meet the *Shahaadatayn*'s obligations, and is not considered a disbeliever unless he contradicts those obligations with a saying or an action[15].

This is clearly indicated by the *Hadith* narrated on the authority of *Usamah Bnu Zayd* who said: "The Messenger of Allah (ﷺ) sent us to *Huraqaat*, a tribe of *Juhayna*. We attacked that tribe early in the morning and caught hold of a man and he said: 'there is no god but Allah'. I attacked him with a spear. It once occurred to me and I talked about it to the Prophet (ﷺ). The Messenger of Allah said: "Did he say 'there is no god but Allah, and even then you killed him?" I said: "Messenger of Allah, he said this out of fear of the weapon". The Prophet said: "Did you tear out his heart in order to find out whether it had professed or not?" And he went on repeating it to me till I wished I had embraced Islam that day"[16]. The Prophet's saying (did you tear out his heart) indicates that we are charged to judge people by their outward conduct and by what the tongue says. As for the heart, we have no way of knowing what is in it.

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[14] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 375.

[15] "*Fathu al-Baaree*", Vol.1, p. 39, 40.

[16] "*Saheeh Muslim Bisharh an-Nawawee*", Vol. 2, p. 99.

The Increase and Decrease in Eemaan

In addition, most scholars of *Ahlu Sunnah* and *Hanafis* also differ in another issue, namely the increase and decrease in *Eemaan*. Those who regard action as a vital part of *Eemaan* state that *Eemaan* does increase and decrease. As for the other group who confine *Eemaan* only to affirmation by the tongue and acceptance by the heart, they do not hold the same opinion that *Eemaan* increases and decreases. They declare that people are better than one another by righteous good deeds and fear of Allah, and differ in reward and rank before Allah (ﷻ). *Imam at-Tahaawee* said in his book "*Al-Aqeedah at-Tahaawiyyah*": "*Eemaan* (Faith) is, at base, the same for everyone, but the superiority of some over others is due to their fear and awareness of Allah, opposition to their own desires, and their choosing what is more pleasing to Allah"[17].

However, the literal meaning of the Qur'anic verses and *Ahaadeeth* suggest that *Eemaan* increases and decreases. Allah (ﷻ) says:

> ***﴾The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses are recited unto them, they (the verses) increase their faith; and they put their trust in their Lord (Alone)﴿***[18]

> ***﴾Those (believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them". But it only increased them in faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs"﴿***[19]

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[17] "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 375.
[18] *Al-Anfaal - Al-Aayah* 2.
[19] *Aal-Imraan - Al-Aayah* 173.

﴾He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith﴿[20]

And among the *Ahaadeeth* of the Prophet (ﷺ): "*Eemaan* has more than seventy branches. The most excellent of them is the affirmation : 'There is no god but Allah', the lowest of them is to remove any harmful thing from the road, and modesty is a branch of *Eemaan*"[21] and "The most perfect Muslim in the matter of faith is one who has excellent behaviour"[22], and "Who amongst you sees something abominable should modify it with his hand, if he does not have the strength to do it, then he should do it with his tongue, and if he does not have the strength to do it, then he should abhor it with his heart, and that is the weakest of faith"[23]. It is narrated on the authority of *Abdullah Ibnu Mas'ud* that the Messenger of Allah (ﷺ) said: "Never a Prophet had been sent before me by Allah to a nation but has among his people, disciples and companions who followed his ways and obeyed his commands. Then there came after them their successors who said whatever they did not practice, and practised whatever they were not commanded to do. He who strove against them with his hands was a believer, he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed"[24].

And among the sayings of the Companions of the Prophet (ﷺ) which emphasize that *Eemaan* increases and decreases *Abee ad-Darda'* (رضي الله عنه) said: "What indicates the knowledge of a servant is when he observes closely his *Eemaan* and sees if it decreases, and what indicates his knowledge is to know whether it increases or

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[20] *Al-Fath - Al-Aayah* 4.

[21] Agreed upon and the wording by *Muslim* - see "*Saheeh al-Bukhaaree Maa Fath al-Baaree*", Vol.1, p. 44, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol.1, p. 6.

[22] Narrated by *Tirmidhi* and *al-Haakim*. *Tirmidhi* categories it as: *Hadith Hasan* - see "*At-Targheeb wat-Tarheeb*", Vol. 3, p.403.

[23] See: "*Saheeh Muslim Bisharh an-Nawawee*", Vol.2, p. 22.

[24] "*Saheeh Muslim Bisharh an-Nawawee*", Vol.2, p. 27.

decreases". *Umar Ibnu al-Khattaab* used to say to his companions: "Let us increase our *Eemaan*, and they remember Allah, the Exalted and Glorified. Such *Ahaadeeth* and accounts which indicate that *Eemaan* increases and decreases according to action are numerous[25].

Therefore, the most important thing for a believer is to observe closely his faith and holds himself responsible if it increases or decreases. He should look at the reasons behind its decrease, and avoid those causes, as well as seeking those things which cause its increase and which increase the righteousness of his heart. This is what the Companions used to do.

Main Reasons for the Increase in Eemaan

1- **Knowledge**: Striving for knowledge leads to the growth of certainty and learning. *Jundub Ibnu Abdullah*, *Ibnu Umar* and others said: "We learnt *Eemaan*, we learnt the Qur'an and we increased in *Eemaan*"[26]. This refers to knowledge of Allah, His names, attributes and actions, and life. It indicates also knowledge of the Messenger of Allah (ﷺ), his character, his manners, the legislation he laid down, his method of worship, *Jihad*, and treatment of people. It also indicates knowledge of Allah's Book and the stories, examples, wisdom, admonition and truth it contains.

Therefore, the basis of *Eemaan*, in general, is the affirmation of Allah's unity of worship and His attributes, and the acknowledgement of the message of Muhammad (ﷺ) and everything that was revealed to him by Allah (ﷻ). This is exemplified in the two *Shahaadatayn*. Anyone who utters the two statements with firm conviction secures the basis of faith. However, he is not like someone who knows their meaning and requirement in detail. A person who knows in detail what the Prophet (ﷺ) said would happen after death: the questioning,

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[25] See: "*Sharh al-Aqeedah at-Tahaawiyyah*", p. 386.
[26] See: "*Sharh Qasidat Ibnu al-Qayyim*", Vol.2, p. 141.

torment and bliss in the grave, is unlike the person who does not know these things. Although the latter acknowledges, in general, the testimony that Muhammad is the Messenger of Allah. Likewise, someone who knows the situation of the Last Day: Resurrection, Gathering, Recompense of Deeds, Presentation and Reckoning, Fount, Scale, Bridge, Paradise and Hell. Who knows the biography (*Seerat*) of the Prophet (ﷺ) in detail is unlike the one who only knows this knowledge in general. For this reason, Allah (ﷻ) says:

{It is only those who have knowledge among His slaves that fear Allah}[27]

And He also says:

{Are those who know equal to those who know not?}[28]

2- Deeds: By increasing righteous good deeds and obedience certainty grows and *Eemaan* becomes stronger. By reducing the number of good deeds and becoming engrossed in desires and sins, *Eemaan* dwindles. Things can get worse because of excessive sins. Some people deny or render lawful things which are unlawful and reject the Prophet's teaching in order to justify their wickedness and transgression. They commit an act of *Kufr*, God forbid!

The basis of faith is to acknowledge that Allah (ﷻ) is the Only God that deserves worship, and to sincerely follow His commands and avoid His interdictions. This acknowledgement and affirmation has two parts. A theoretical acknowledgement in the form of acceptance, and a practical acknowledgement in the form of obedience and practice. Anyone who confines himself to the first part, his *Eemaan* in Allah is lower. The more obedience he shows, the more his *Eemaan* increases. Accordingly, full *Eemaan* requires both parts.

3- Remembrance and deep thought: Remembrance means remembrance of Allah's attributes, His Majesty and Power, and reciting of His Words and verses, because it perpetuates the heart's communication with the Creator. Failing to do so leads to oblivion

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[27] *Faatir - Al-Aayah* 28.
[28] *Az-Zumar - Al-Aayah* 9.

and neglect of Allah (ﷻ). As we have seen, *Umar Ibnu al-Khattaab*, may Allah be pleased with him, calls upon his Companions to increase their faith by remembering Allah. It is reported from *Abee Jaafar*, from his grandfather, *Umayr Bnu Habib*, a companion of the Prophet (ﷺ), that he said: "*Eemaan* increases and decreases". He was asked: "how does it increase and decrease?" He replied: "If we remember Allah, praise Him and glorify Him, that is how it increases, and if we forget and neglect, that is how it decreases". *AbduAllah Bnu Rawaaha* used to hold the hand of one of his companions saying: "Let's believe one hour and sit in a congregation of remembrance (*Dhikr*)"[29].

Allah (ﷻ) has mentioned in the Qur'an that one of the characteristics of the believers is that they remember Allah standing, sitting and lying down on their sides.

> ***﴿Those who remember Allah (always and in prayers) standing, sitting, and lying down on their sides.﴾***[30]

Deep thought (*Fikr*) means constantly looking at Allah's creation and thinking about His creatures and observing His signs and miracles. Part of this belief in Allah is to feel His Majesty, Ability, His exalted attributes and majestic actions. This feeling derives from constantly looking at Allah's sovereignty through deep thinking (*Tafakur*) and contemplation. If one is told about a person's skillfulness in a particular handicraft and about his ability in his domain then one's feeling about his skillfulness intensifies if one sees with one's eyes a sample of his products. If one sees more samples of his products, one's feeling increases. The more one examines them closely, the more one's feeling grows.

Allah's majestic attributes and actions are manifested in this vast universe. However, some people turn away from it with deaf ears and blind eyes. They are only after this world's pleasures and desires. They are the disbelievers. Some, on the other hand, see in this universe Allah's Majesty, Ability and management of everything, and they increase in Faith and certainty. These are the people described by Allah, the Exalted and Glorified, as follows:

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[29] "*Sharh Qasidat Ibnu al-Qayyim*", Vol.2, p. 140, 141.
[30] *Aal-Imran - Al-Aayah* 191.

﴾And think deeply about the creation of the heavens and the earth﴿[31]

﴾And those who, when they are reminded of the Aayaat (proofs, verses, signs, revelations) of their Lord, fall not deaf and blind thereat﴿[32]

As for the disbelievers, Allah (ﷻ) says:

﴾Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. So they could not see. They are deaf, dumb, and blind, so they return not (to the right path)﴿[33]

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[31] *Aal-Imran - Al-Aayah* 191.

[32] *Al-Furqaan - Al-Aayah* 73.

[33] *Al-Baqarah - Al-Aayataan* 17, 18.

Part Three: What Invalidates Eemaan

We have now explained the basic principles which the *Mu'min* (believer) has both to acknowledge and not to deny. We have also explained the meaning of *Eemaan* which is linked to these basic principles.

In this chapter we will deal with those matters which invalidate the *Eemaan* of a *Mu'min* and which take him out of the company of believers and into the circle of disbelievers.

As a preliminary matter, we will consider the principles of *Eemaan* and Islam. That is, the degree which a legally capable (*Mukallaf*) slave needs to reach if he is to be considered a *Mu'min* and a Muslim. And if he fails to achieve this position, he is considered a *Kaafir* (disbeliever) and the judgments of *Kufr* are applied to him in this world and in the Hereafter unless he changes. Furthermore, we will consider the position of one who dies before he reaches that degree of *Eemaan*, and who dies as a *Kaafir*. This study will enable us to be informed of the boundaries of *Eemaan* and the boundaries of *Kufr*.

Accordingly, this chapter consists of two sections, the first section as an introduction to the second.

The first: The point at which a *Kaafir* becomes a *Mu'min* (embracing Islam).
The second: The point at which a *Mu'min* becomes a *Kaafir* (the invalidation of *Eemaan*).

<u>Section One:</u> The point at which a *Kaafir* becomes a believer

How to embrace the *Deen* of Allah (Islam)

It is clear from the above that the pillars of *Eemaan* have general and detailed principles. Those who know the details of these pillars, believe in them and fulfil their required duties, will be among those of whom Allah (ﷻ) says:

> ***﴾It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise)﴿***[1]

By Allah's wisdom (SWT) and out of mercy and grace for His slaves, He wills that access by His slaves to *Eemaan* does not require the detailed principles. He (SWT) will accept only the general principles from which the detailed ones are derived. In the beginning, Allah asks His slaves to assert with their tongues and hearts that Allah is their true Lord, the only One who deserves worshipping, that Muhammad (ﷺ) is the Messenger of Allah and that everything he came with from His Lord is true and should be fulfilled. He (SWT) has given a title to that which is the 'Pure Word' (there is no god worthy of worship except Allah, Muhammad is the Messenger of Allah).

Whoever pronounces this 'Pure word' with his tongue, believes in it in his heart and does not combine it with any

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[1] *Al-Anfaal - Al-Aayah* 4.

contradictory saying, act or belief, will join the *Deen* of Allah and depart from *Kufr.*[2]

Evidence of this principle

A number of *Ahaadeeth Saheehah* prove that only the general assertion of the pillars of *Eemaan*, that is *Shahaadatayn*, is required and not the detailed assertion of every pillar of *Eemaan* and Islam. These *Ahaadeeth* determine the attainment of *Eemaan* and Islam, the merit required to enter Paradise and the avoiding the Hellfire. However, there must be a belief that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah.

Also, events from the Prophet's conduct (*Seerat*) confirm that the Messenger (ﷺ) and his Companions (ﷺ) ruled that a person is considered a Muslim even if he just uttered the pure word: there is no god worthy of worship except Allah, Muhammad is the

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[2] One might say: But the pillars of *Eemaan*, as reported in the *Hadeeth Saheeh*, are more than just belief in Allah and in His Messenger, so how is *Shahaadatayn* (there is no god worthy of worship except Allah, Muhammad is the Messenger of Allah) enough for a person to be a *Mu'min*? The answer is that *Eemaan* is of two kinds: general *Eemaan* and detailed *Eemaan*. The first is to believe in Allah and in everything that His Messenger (ﷺ) has brought without embarking on the details of what the Prophet (ﷺ) conveyed. So, when a slave witnesses that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, he then believes in everything which the Messenger of Allah has brought and said about the pillars of *Eemaan* and the pillars of Islam even if he does not know them in detail. Because, according to his *Shahaadatayn*, he believes in anything the Prophet has conveyed. If one is informed about *Eemaan* in detail, believes in it and observes it, his *Eemaan* is stronger and he will have great reward from Allah (ﷻ). However, if one accepts a general *Eemaan* and has been informed about some of what the Prophet (ﷺ) conveyed and does not believe in it, he will abrogate his *Shahaadatayn*, and become an apostate as we will see later- see: "*Al-Furqaan bayna Awliyaa ar-Rahmaan wa Awliyaa ash-Shaytaan*", by Ibnu Taymiyyah, from the book "*Majmuatu at-Tawheed*", p.510, and *Usulu as-Sarkhasee*, vol. 1, p.203.

Messenger of Allah, and they did not ask him at first to combine it with other acts and practices.

These are some *Ahaadeeth Saheehah* which emphasize that principle. We will follow with some accounts from the Prophet's conduct as well.

Among these *Ahaadeeth*:

1- The Prophet (ﷺ) said: "I testify that there is no god but Allah, and I am His Messenger, the man who meets his Lord without harbouring any doubt about these (two fundamentals) will enter Paradise"[3], and in another narration "The man who meets his Lord without harbouring any doubt about these two will never be kept away from Paradise"[4].

2- The Prophet (ﷺ) said: "He who died knowing full well that there is no god but Allah enters Paradise"[5].

3- It is narrated on the authority of *Ubaada Bnus Saamit* (رضي الله عنه) that he heard the Messenger of Allah (ﷺ) saying: "He who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, Allah would prohibit him from the fire of Hell"[6].

There are more *Ahaadeeth* that illustrate the same meaning[7]. They all indicate that whoever dies on *Tawheed* and meets Allah testifying that there is no god but Allah and that Muhammad is His Messenger enters Paradise. He will not remain in the Hellfire. However, he will be punished for his sins and misdeeds.

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[3] *Saheeh Muslim Bisharh an-Nawawee*, Vol.1, p.224.
[4] *Saheeh Muslim Bisharh an-Nawawee*, Vol.1, p.226.
[5] *Saheeh Muslim Bisharh an-Nawawee*, Vol.1, p.218.
[6] *Saheeh Muslim Bisharh an-Nawawee*, Vol.1, p.229
[7] *See Saheeh Muslim Bisharh an-Nawawee*, Vol.1, p.218-240.

The practical Sunnah *and events from the Prophet (ﷺ)'s conduct*

In his practical *Sunnah* and in his immaculate conduct, the Prophet (ﷺ) used to accord Islam and *Eemaan* to anyone who declared *Shahaadatayn*. For example:

1- *Muslim, Abu Daawud, an-Nasaai* and *Maalik* in *Muwatta* wrote that *Mu'awiya Bnu al-Hakam as-Salami* reported that the Prophet (ﷺ) asked a slavegirl whom *Mu'awiya* wanted to set free: "Where is Allah?" She replied: "Above the heaven." He asked: "Who am I?" and she replied, "You are the Messenger of Allah." He said: "Set her free because she is a believer"[8].

2- *Abu Daawud* and *an-Nasaai* wrote that *ash-Shareed Bnu Suwayd Athaqafee* reported that the Prophet (ﷺ) asked a slavegirl: "Who is your Lord?", she replied: "Allah". He said: "Who am I?", she replied, "You are the Messenger of Allah.". He said: "Set her free because she is a believer"[9].

3- In the story of *Abu Baqr*'s embrace of Islam, he met the Prophet (ﷺ) and said: "O Muhammad! is it true what *Quraysh* said about you: that you have left our gods, made fun of our intelligence and called our forefathers *Kaafirs*? The Messenger of Allah replied: "Yes indeed, I am the Messenger of Allah, He sent me to convey His message. I am calling you, *Abu Bakr* to worship Allah alone, not to associate any other god with Him and to follow His commands constantly". The Prophet then read to him some verses of *Qur'an* and *Abu Bakr* embraced Islam, abandoned idols and acknowledged the rights of Islam. *Abu Bakr* returned home a true believer[10]. So, clearly, this story of *Abu Bakr* stressed that the Prophet (ﷺ) called him to declare *Shahaadatayn*.

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[8] See: *Al-Muwatta*, p.485-486 and *Naylu al-Awtaare*,Vol.7, p.208.
[9] See: *Naylu al-Awtaare, Vol.7, p.208.*
[10] See: "*As-Seeran Nabaweyya*", Ibnu Katheer, Vol.1,p.433, and "*As-Seeral Halabiyya*", Vol.1, p.444.

4- In the account of how *Khaalid Ibn Saeed* (ﷺ) came to embrace Islam, the *Seerat* informs us that he met the Prophet (ﷺ) in *Ajyaad* and said: "O the Messenger of Allah, O Muhammad! To what do you call people? The Prophet (ﷺ) replied: "I call you to worship only Allah, He has no associate and to inform you that Muhammad is His slave and Messenger. Abandon worshipping a stone which is deaf, harmless and useless, and which does not know who worships it". *Khaalid* then said: "I testify that there is no god but Allah and that you are the Messenger of Allah". The Prophet was happy about *Khaalid*'s embrace of Islam.[11]

5- As for how *Abee Darr al-Ghefaaree* came to embrace Islam, he said: "I was the fourth person to embrace Islam. I came to the Prophet (ﷺ) and said: "As-Salaamu Alayka Yaa Rassula Allah, I testify that there is no god but Allah and Muhammad is His Messenger. I then saw happiness on his face"[12]. However, this is only a summary. *Al-Bukhaaree* has written the full account of how *Abee Darr* came to embrace Islam. The Prophet (ﷺ) told *Abee Darr* after he embraced Islam: "Go back to your people and call them to Islam until you hear from me". *Abu Dar* said: "By Allah who sent you with the religion of truth I will publicly declare it in their midst", and he then went to the Kaaba mosque and shouted loudly: "I testify that there is no god but Allah and that Muhammad is His Messenger"; but people came to him and beat him till he lied down on the floor[13]. This account is clear evidence that Sahaabah were treated as embracing Islam by declaring the *Shahaadataan* only.

6- In the account of how *at-Tufayl Ibnu Amru ad-Dawsee* came to embrace Islam, the *Seerat* informs us that he (ﷺ) was a noble chief obeyed by his people in *Daws*. One time He came to *Makka* and the leaders of *Quraysh* gathered around him to warn him of the Prophet (ﷺ), not to meet with him, nor to hear what he was saying. *At-Tufayl*

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[11] *As-Seeran Nabaweyya*", Ibnu Katheer, Vol.1,p.445.

[12] *As-Seeran Nabaweyya*", Ibnu Katheer, Vol.1,p.447.

[13] *Saheeh al-Bukhaaree* with *Fathul Baaree*, Vol.7, p.139, *Hayaatu as-Sahaabah*,Vol.1, p.290, *As-Seeral Halabiyya*, Vol.1, p.451. Also, it was mentioned in some narrations that Abu Dar was the fifth person to embrace Islam, and that Khaalid Ibnu Saeed was the fourth; see these narrations in "*As-Seeral Halabiyya*", Vol.1, p.452-453.

said: "By Allah, they continued to warn me until I decided not to listen to the Prophet or talk to him. I even put cotton in my ears on my way to the Kaaba for fear of listening to him or hearing what he was saying. However, in the mosque, I found the Prophet (ﷺ) praying, so I went closer to him and Allah willed that I heard him reciting the *Qur'an*. I heard beautiful words and told myself: By Allah I am an intelligent person and I know what is good and what is bad, nobody can prevent me from listening to this man. If what he is saying is good, I will accept it, if not I will reject it. I remained in the mosque till the Prophet (ﷺ) left for home and I followed him in. I told him: "Your people said so and so and kept warning me against you till I put cotton in my ears in case I heard your words. But, Allah willed that I heard your words which were good and beautiful, so tell me your story". The Prophet called me to embrace Islam and recited to me some verses of the *Qur'an*. By Allah I had never heard anything better than it before. I embraced Islam and declared the testimony of Truth..."[14]. The testimony of truth is the declaration that there is no god but Allah and Muhammad is His Messenger.

7- Concerning *Khaalid Ibnu al-Waleed*'s embrace of Islam, he came to *Madina* to meet the Prophet (ﷺ). His brother *al-Waleed Ibnu al-Waleed* had written to him asking him to come to embrace Islam. *Khaalid* said: "My brother met me and said: "Hurry up, the Prophet (ﷺ) has been informed about your arrival, he is happy and waiting for you all (*Umar Ibnu al-Aas* and *Uthmaan Ibnu Talhah* came with *Khaalid*)". We hurried up, and as we came to him he was smiling at us till we stood before him. I said as-Salaamu Alaykum and he replied wa Alaykum as-Salaam with a cheerful face. I said: "I testify that there is no god but Allah and that you are the Messenger of Allah". The Prophet (ﷺ) then said: "Praise is due to Allah who guided you to the right path, I know you have brilliant mind and I hoped it would lead you to only a good thing (Islam)"[15].

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[14] See: *Seerat Ibnu Hishaam*, Vol.1, p. 407-408.
[15] "*As-Seerat an-Nabaweyya*", Ibnu Katheer, Vol.2, p.520.

In this manner, a number of Sahaabah (ﷺ) embraced Islam before and after the migration to Madina[16].

All these accounts and *Ahaadeeth* indicate a common point that *Ahlu Sunnah* agree upon: embracing Islam is completed only by the declaration of *Shahaadatayn*. No-one should consider someone a Muslim until he confirms the *Shahaadatayn* with his tongue as well as his heart. Also, no-one should call anyone a *Kaafir* if he declares the *Shahaadatayn* unless he says something which contradicts both of them (*Shahaadatayn*) or just one *Shahaadah**.

However, the declaration of just one *Shahaadah* is not sufficient for a person to become a Muslim. He should declare both of them. Some *Ahaadeeth* appear to say that the declaration of the first *Shahaadah* (There is no god but Allah) is sufficient. However, it means both the *Shahaadatayn* as this was the case in all other *Ahaadeeth* [17].

There is no dispute among scholars that the declaration of and the belief in the *Shahaadatayn* does not save a person from eternal Hellfire and it is not sufficient for him to enter *Eemaan* and Islam if it is associated with anything which contradicts one or both of the *Shahaadatayn*. One cannot ascribe *Eemaan* to a person who says: "I testify that there is no god but Allah and that Muhammad is His Messenger, but I do not agree with the obligation of *Zakaat* and pilgrimage, or with the prohibition of adultery, usury, killing or other Islamic laws which the *Qur'an* and the *Sunnah* have informed us about and which are known in Islam by necessity". Or if he says: "I acknowledge the message of Muhammad (ﷺ) but I think it was intended only for a certain people or a certain generation", or if he

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[16] See for example: the story of Ibnu al-Aas Ibnu ar-Rabee's embrace of Islam in "*Seerat Ibnu Hishaam*", Vol.2, p.303,304, Umar Ibnul Khattaab's embrace of Islam in "*Uyun al-Athar fee Funun al-Maghaazee wa ash-Shamaail was Siar Libni Sayyidin Naas*", and the story of Hamzah's embrace of Islam in "*As-Seeral Halabiyya*", Vol.1, p.477.

* *Shahaadatayn* is I testify that there is no god but Allah and Muhammad is His Messenger, *Shahaadah* is either there is no god but Allah, or Muhammad is the Messenger of Allah.

[17] See: "*Sharhu an-nawawee Alaa Saheeh Muslim*", Vol.1, p.149, 219.

associates his *Shahaadatayn* with a different interpretation which leads to the denial of Allah's monotheism in some of His Names and Attributes. Or if he admits the *Shahaadatayn* but rejects some verses of the *Qur'an* or even one verse, one word or one letter[18].

Similarly, the *Shahaadatayn* of a person is not sufficient to invalidate a principle of his past religion. He must exonerate himself from that principle and declare the *Shahaadatayn*. For example: if a person believes that there is no god but Allah and that Muhammad is His Messenger, and believes that this message was only for a specific people or a particular era, his declaration of *Shahaadatayn* will not be sufficient to consider him a Muslim, because his acknowledgment of the message of the Prophet (ﷺ) has not taken away his belief that it was allocated to a certain people or a certain time. He must admit that the Prophet (ﷺ) was sent to all people[19].

In this respect, some scholars have established a general rule that a person is not a Muslim unless he declares the *Shahaadatayn*, and that his declaration is completed only by the rejection of all his past false beliefs. He should, therefore, declare the *Shahaadatayn* a second time and exonerate himself from the false beliefs which he did not refute in his first declaration of *Shahaadatayn*.[20]

On this occasion, it's worth mentioning that the pure word (There is no god but Allah) negates all false imaginations about the Creator, His Unity of Lordship (*Rububiyyah*) and His Unity of Worship (*Uluhiyyah*). It requires Unity in its most profound sense, Allah is one in His Essence, His Names and Attributes and His Acts. So, anyone who declares this pure word is exonerated from all false beliefs about the Creator, Exalted and Glorified. As for the other *Shahaadah* (I bear witness that Muhammad is the Messenger of Allah), it negates all false imaginations about the position of our

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[18] See: "*Risaalat Qashfu ash-Shubuhaat*", by Muhammad Ibnu Abdul Wahhaab, and it is among some printed letters called " *Al-Majmua al-Ilmiyyah as-Saudiyya Min Durar Ulamaa As-Salaf As-Saaleh*", p.141, 142.

[19] See: "*Sharhu an-Nawawee Alaa Saheeh Muslim*", Vol.1, p.149, and "*Sharhu as-Seyar al-Kabeer*", Vol.1, p. 150, and "*Al-Maghanee*", Vol.9, p.21 by Ibnu Qudaamaa, and "*Al-Muhaddab*",Vol.2,p.223.

[20] See: "*Sharhu as-Seyar al-Kabeer*", Vol.1, p.150.

Prophet (ﷺ) and about all the divine secrets he was informed about[21]. However, it does not negate some of the imaginations as some people think that the Prophet's message was only allocated for a particular people. So, these people have to confirm that the Message of the Prophet (ﷺ) was for the whole world.

The aforementioned account is specifically for someone who was a *Kaafir* before hand and has never embraced Islam. As for the apostate from Islam, he will not be considered a Muslim unless he admits any matter of *Eemaan* which he renounced before in addition to declaring the *Shahaadatayn*: For example, if his apostasy was because of his denial of Allah's Oneness or the Prophet's Message, he should declare them again (the *Shahaadatayn*), otherwise, he has to assert them and the principle he has denied[22]. If someone denies that *Zakaat* is obligatory or that usury or adultery is forbidden, he will not become a Muslim again unless he declares the *Shahaadatayn* and acknowledges that *Zakaat* is obligatory and usury and adultery are forbidden.

On this occasion, it's worth noting that when talking about the reality of *Eemaan*, we must bear in mind that all scholars have agreed that the declaration of the *Shahaadatayn* is enough to consider a person a Muslim, from the outside (*Dhaahir*) and in order to pass worldly judgements on him. However, it is not sufficient for him to escape eternal Hellfire unless he believes in it with his heart. Therefore, if anyone admits the *Shahaadatayn* with the aforesaid conditions, he will be treated according to Islamic *Shari'ah* in this worldly life even if he is a hypocrite in reality, because we are ordered to establish judgements in this world on outside conduct and leave the secrets thoughts to Allah (ﷻ) for He is the only One to know them. As we mentioned before, the Prophet (ﷺ) disapproved of Usaama Ben Zayd's action when he ignores judging the man by his outside behaviour and killed him even when he asserted there is no god but Allah, thinking that he was not sincere in his declaration.

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[21] *Ad-Deenu al-Khaales*", Vol.1, p.148.

[22] *Al-Maghanee* of Ibnu Qudaamaa, Vol.9, p.21, "*Haashiyatu Ibnu Aabideen*", Vol3, p.397.

Section Two: The point at which a believer becomes a *Kaafir*

The previous section covered those who embrace Islam. Those who have *Eemaan* are of different kinds. Some have their *Eemaan* strengthened by Allah. They will die believing that there is no god but Allah and that Muhammad is His Messenger. Some become apostate because of their denial and unbelief.

Those who do have *Eemaan* hold it in varying degrees. Among them there are *al-Muhsinun**, *al-Muqtasidun* (those who follow a middle course), those who do wrong, those who enter Paradise without being brought to account for their actions, those who will be leniently dealt with as regards their actions and those who will be punished in the Hellfire and subsequently Allah (ﷻ) will graciously save them.

Regarding the causes which lead to apostasy from Islam, we deal first with the general rule agreed upon by *Ahlu Sunnah*, and then its detail.

The General Rule

As for the general rule which determines the disbelief (*Kufr*) of any beliefs, speeches and acts, we will choose the definition of *Imam Abu Jaafar at-Tahaawi*, may Allah have mercy upon him, from *al-Aqeedah at-Tahaawiah*: "We call the people of our *Qiblah* Muslims and believers as long as they acknowledge what the Prophet (ﷺ) brought, and accept as true everything that he said and told us about...We do not consider any of the people of our *Qiblah* to be disbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful, nor do we say that the wrong action of a man who has belief does not have a

harmful effect upon him...A person does not step out of belief except by disavowing what brought him into it"[1].

From this rule, we deduce that Allah (ﷻ) has made access to *Eemaan* and Islam by affirmation with the tongue and acceptance by the heart of the *Shahaadatayn*. Anyone who embraces Islam through this channel, will not step out of belief unless he says, acts or believes in something which contradicts his previous affirmation and acceptance of the *Shahaadatayn*. As previously mentioned, the meaning of the *Shahaadat* (There is no god but Allah) is the Unity of Lordship (*Rububiyyah*), the Unity of Worship (*Uluhiyyah*), the unity of His Names and Attributes and His Acts and to worship none but Allah (ﷻ). And the meaning of the *Shahaadat* (Muhammad is His Messenger) is to affirm and accept all the *Shari'ah* laws which the Prophet (ﷺ) brought, the matters of *Ghaib* (the unseen) revealed to us from Allah (ﷻ) through His Prophet (ﷺ) and to acknowledge all the conduct and characteristics of Prophethood, such as sincerity, trust, intelligence, conveyance of the Message, infallibility and other qualities.

Anyone who says anything or does something which contradicts his *Shahaadatayn* will be nullifying his declaration and he will be treated as having abandoned the *Deen* of Allah (ﷻ). If his saying or deed is incompatible with the reality of his belief and intention, he will be considered a disbeliever (*Kaafir*) in this world and in the Hereafter. He will be treated as a disbeliever in this world and the laws of apostasy will be applied to him. Prominent among these laws is repentance. He will then be killed if he has not repented. He will be in the Fire forever if he dies in this state.

If the believer (*Mu'min*) commits a sin and says something or does anything which is, according to *Shari'ah* law, a disobedience to Allah (ﷻ), his sin will not be taken as evidence to exclude him from the fold of *Eemaan*. This is the case even if he has not repented

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* *Al-Muhsinun* plural of *Muhsin*. The noun is *Ihsaan*: the highest level of obedience in worship. It is to worship Allah as if you see Him, knowing that, although you do not see Him, Allah sees you.

[1] See: "*Al-Aqeedah at-Tahaawiah*" with explanation, p.350, 351, 372.

provided there is nothing which negates one or both *Shahaadatayn*. He is subject to Allah's will and judgement. If Allah wants He will punish him in the Fire because of his sins and disobedience and then send him to Paradise. There are various *Ahaadeeth Saheehah* which indicate that Muslims will be brought out of the Fire if they have even a weight of an atom of *Eemaan* in their heart. If Allah wills, He will forgive them without punishment in the Hellfire and send them to Paradise. Allah (ﷻ) says:

> ***﴾Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that﴿***[2]

All things which lead to the abandonment of the religion of Allah, the Exalted and Glorified, are divided into various kinds. All refer back to the general rule. Each includes various forms and details. All these kinds can be confined to four:

1- The denial or refutation of Allah's Unity of Lordship (*Rububiyyah*).
2- The refutation of Allah's Names and His Attributes.
3- The refutation of Allah's Unity of Worship (*Uluhiyyah*).
4- The denial of the Message of the Prophet (ﷺ) or his slander.

Each encompasses forms of actions, sayings and beliefs which negate the *Shahaadatayn* and take a person out of the fold of Islam. We ask Allah to save us from that!

The First Kind of Denial

The first kind of *Tawheed* is the Unity of Allah in His *Rububiyyah* and His Sovereignty, *Al-Mulk*. That is, that Allah (ﷻ) is the Master and Creator of the Universe, the Provider for all His creation, and that everything happens according to His will,

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[2] *An-Nisaa'- Al-Aayah* 116.

knowledge and wisdom. Anybody who denies any of these characteristics of Allah (ﷻ) either by sayings or action is a *Kaafir* and apostate. To deny that there is a Creator, or the world is old and not created, or to attribute the creation of this world to other than Allah (ﷻ) such as chance, nature or other things, to deny the Sovereignty of Allah over His creation, or to claim that provision and sustenance are from other than Allah, or to associate others with Him in them leads one to apostasy. It also covers those who claim that Allah created His creation and neglected them, or that He does not preserve them nor decree their affairs. It includes anything which might violate any characteristics of Allah which have been revealed to us.

It is an act of *Kufr* and apostasy if a person claims for himself any of these characteristics, as if to claim that he is the Lord. As Pharaoh said:

> ***﴾Then he gathered his people and cried aloud, saying: "I am your Lord, most high﴿***[3]

It is also an act of *Kufr* and apostasy if one claims to be the sovereign, the provider or to do anything by his own will and decree. Anyone else believing in this person's claim is also a *Kaafir* and apostate.

The Second Kind of Denial

Apostasy may cover the refutation of the second kind of *Tawheed* (*Tawheed al-Asmaa was Sifaat*), Unity of Names and Attributes of Allah. We confirm those Attributes of Allah which He confirmed for Himself and which His Messenger Muhammad (ﷺ) confirmed for Him, and reject those Attributes of Allah which He did not confirm for Himself and which His Messenger Muhammad (ﷺ) did not confirm for Him. One who denies or rejects any of Allah's Attributes which, He or His Messenger has confirmed for Him, is a

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[3] *An-Naaziaat* - *Al-Aayah* 23-24.

Kaafir. He who seeks to confirm anything of Allah which His Prophet (ﷺ) did not confirm, is *Kaafir*. Disbelief in the Attributes of Allah is of two types: disbelief of denial (*Kufr Nafy*) and disbelief of confirmation (*Kufr Ithbaat*).

Kufr Nafy means the denial of any Attribute of Allah (ﷻ) such as His comprehensive Knowledge, Capability, Living, His Self-Sustaining, Hearing, Seeing, His Words (*Qur'an*), His Mercy, Omnipotence, Majesty or His presence over the Throne (which is known, but the manner thereof is not). As to this, believing in it is an obligation '*waajib*', and asking about such a manner is an innovation in religion (*Bid`ah*), and other Attributes which are confirmed in the *Qur'an* and the *Sunnah*.

Kufr Nafy embodies altering the meaning of the Names and Attributes of Allah (ﷻ) and circumscribing their perfection. Thus someone who acknowledges Allah's Knowledge, but claims it is only a general knowledge and Allah (ﷻ) does not know the detailed and particular aspects commits an act of *Kufr*. *Kufr Nafy* also covers those who seek to relate one of Allah's Attributes to any of the created things, or claim that Allah, the Exalted and Glorified, hears or sees as people do.

The second type, *Kufr Ithbaat*, means the confirmation of any Attribute to Allah which He or His Prophet (ﷺ) did not confirm for Him, such as confirming that He (ﷻ) has a son, daughter, or partner, or is subject to sleep, negligence, death or any deficiency associated with human being. In addition, anyone who hears this confirmation and believes in it is a *Kaafir* too. For example, if a person claims to have knowledge similar to that of Allah, or that someone has similar wisdom to that of Allah (ﷻ), that person and anybody who believes in him are considered disbelievers. The confirmation that Allah (ﷻ) has a partner in His Attributes is a denial of Him and any denial of Him or His Attributes is an act of *Kufr* and apostasy.

The Third Kind of Denial

This covers any saying, action or belief which negates the third kind of *Tawheed (Tawheed al-Uluhiyya),* Unity of Worship. This *Tawheed* is the confirmation that Allah, exalted is He, is rightly worshipped and the One worthy of worship by His slaves who should direct every thing only to Him and to no one else. If a person says, does or believes in something which denies Allah (ﷻ) this right to be worshipped, and he rejects any of it or confirms part of it to other than Allah, the Exalted and Glorified, he becomes a *Kaafir* and an apostate.

People's apostasy and disbelief is often due to this third kind. In both now and in the past, most people have acknowledged the existence of Allah, the Creator, and most of them have confirmed His Lordship and Attributes such as Ability, Provision and the giving of life and death.

Allah (ﷻ) mentions in His Book that the pagans and disbelievers, to whom He sent His Messengers, confirmed that Allah created them. He says

> ***﴾And if you ask them who created them, they will surely say: "Allah". How then are they turned away from the worship of Allah?﴿*** [4]

He also says

> ***﴾And indeed if you ask them "Who has created the heavens and the earth?" They will surely say, "The All-Mighty, the All-Knower created them"﴿*** [5]

Most disbelievers have adopted *Kufr* because they deny the fact that only Allah, the Evolver (*Al-Baari*), deserves to be worshipped, whether this denial is in the heart, that is, belief, or by words or actions.

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[4] *Az-Zukhruf - Al-Aayah* 87.
[5] *Az-Zukhruf - Al-Aayah* 9.

They argue that other than Allah deserves to be worshipped, whether they believe this in their heart, or just proclaim it with their tongue or actions. This kind of *Kufr* involves a person in the two types of *Kufr*, *Kufr Nafy* and *Kufr Ithbaat*. If one admits that Allah (ﷻ) is the szxCreator and Organizer of everything, and admits all His Attributes of Perfection and Majesty, it follows that he is required to admit that only Allah (ﷻ) deserves to be worshipped. That is, Absolute Worship. If he denies that fact and worships other than Him or gives them a share of worship, his confirmation of Allah's Lordship (*Rububiyya*) is false and worthless.

As-Sanaanee says: "It is appropriate for anyone who confirms that Allah is One in His Lordship (Unity of Lordship) to realise that none has the right to be worshipped but Allah (Unity of Worship), if he does not do that, his confirmation is false" [6].

Thus, worshipping only Allah has been the subject of trial for people in this world. Allah (ﷻ) says

> ***﴾And I (Allah) created not the Jinns and men except they should worship me (Alone)﴿*** [7]

It becomes clear that the assertion that "there is no god but Allah" is negated in two situations.

The first, to reject that Allah deserves to be worshipped. The second, to confirm that any of Allah's creation deserves to be worshipped.

Any saying, action or belief which embodies either of these positions leads a person to *Kufr* and apostasy. Acts of worship which are due only to Allah (ﷻ) include submission, surrender, obedience, love, fear, reverence, hope, trust, sincerity, invocation, supplication, reliance, bowing (*Ruku'*), prostration (*Sujud*), fasting, pilgrimage and sacrifices. Anyone who denies, by word or action or belief, the fact that Allah (ﷻ) is due these is regarded as a *Kaafir*.

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[6] "*Tatheer an-Nufus*", p.9.

[7] *Az-Zaariyaat - Al-Aayah* 56.

It is an act of *Kufr* to say or believe that Allah (ﷻ) should not be feared, that supplication should not be directed to Allah, or that we should not rely, bow or ask of Him. It is also an act of *Kufr* to make fun of someone who is worshipping Allah, or to disdain anyone who is invoking Him, relying on Him, hoping for His mercy, offering prayers and fasting for Him, performing the pilgrimage or any action or saying considered by *Shari'ah* to be a form of worship (*Ibaada*). This attitude of derision indicates that this person does not believe that the Evolver (*Al-Baari*) (SWT) is due these acts of worship. Similarly, it is an act of *Kufr* to deny that Allah (ﷻ) is due obedience, or that one should not follow His Commands and avoid His prohibitions. Allah, the Exalted and Glorified, revealed to His Messenger (ﷺ) a *Shari'ah* law which is laid down in His Book. Anyone who claims that any part of this *Shari'ah* law is not worth following and applying or that it is not appropriate for this era, becomes a *Kaafir*. Among the characteristics of *Uluhiyya* are command, judgement and legislation. Allah (ﷻ) says

﴿The judgement is for none but Allah﴾[8]

Also among the characteristics of *Ubudiyya* are submission and obedience.

Those who perform any form of worship to other than Allah (ﷻ) are *Kaafir*. Anyone claiming that he, himself, deserves these forms of worship or he orders people to worship him is a *Kaafir*. Anyone who does worship this person or believes or accepts what he says about this matter is a *Kaafir*. One who wants others to worship him even if does not order people to do so is a *Kaafir*. This includes one who wants to be feared, relied upon, put one's trust or hope on [9], bowed or he, rather

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[8] *Yusuf - Al-Aayah* 40.

[9] Here is meant fear, reliance and hope in matters which only Allah is capable of. It is the fear of *Ghayb* (Divine secret) and the reliance on Allah to achieve things which He alone can realise. Also, the hope in things which He alone can fulfil. As for the things which people are able to do, the servant cannot be called a *Kaafir*. Such as someone who fears a ruler after he has threatened him with imprisonment or death, or relies on his friend to fulfil his needs, or asks someone for a favour. All these are not acts of *Kufr*.

than Allah, prostrated to, or asks for any other acts of worship which are properly directed only to Allah, the Creator, the Exalted and Glorified.

Anyone who claims, because of his power or authority, to have the right to legislate in matters which Allah (ﷻ) has not permitted is a *Kaafir*. This includes the claim to have the right to permit what Allah has forbidden, and forbid what Allah has permitted, to issue laws and regulations which allow fornication, adultery, usury, unveiling, or to replace the established punishments which Allah has revealed in His Book and in the *Sunnah* of His Prophet (ﷺ), or change the legal measures of *Zakaat*, inheritance, atonement, acts of worship (*Ibaadaat*), and other legislation which Allah (ﷻ) has determined in the *Qur'an* and *Sunnah*.

By the same token, a person is considered a *Kaafir* if he believes in and recognizes the claims of these *Tawaagheet** to rights of *Uluhiyya* (Worship). Allah (ﷻ) says:

> ***﴾And verily, We have sent among every Ummah (nation) a Messenger proclaiming: "Worship Allah alone and avoid Taaghut"﴿***[10]

Allah (ﷻ) also says:

> ***﴾Whoever disbelieves in Taaghut and believes in Allah, he has grasped the most firm handhold that will never break. And Allah is All-Hearer, All-Knower﴿***[11]

Here, the firm handhold is the testimony that there is no god worthy of worship except Allah. It means to deny other than Allah all forms of worship and to confirm all forms of worship to Allah alone, who has no partners [12].

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* Plural of *Taaghut*. It covers a wide range of meanings. It means anything worshipped other than Allah. That is, all the false deities. It may be Satan, idols, stones, human beings, saints, rulers, leaders, money and so on.

[10] *An-Nahl - Al-Aayah* 36.

[11] *Al-Baqarah - Al-Aayah* 256.

[12] *Rissaalat* Muhammad bnu Abdul Wahaab in the meaning of *Taaghut - Al-Jaamiu al-Fareed*, p.266.

It is clear that a ruler who claims to have the right to make laws which contradict the *Qur'an* and the *Sunnah*, and which forbid what Allah (ﷻ) has permitted and which permit what Allah has forbidden, becomes a *Kaafir* and an apostate from the *Deen* of Allah (ﷻ). This is because he believes that he can abandon the Islamic *Shari'ah* and make his own laws. Whoever thinks this way is considered a *Kaafir*[13].

This judgement (of *Kufr*) is not applicable to legislation which deals with matters not dealt with by the *Shari'ah*, or which deals with independent judgement by the scholars.

Whoever enacts a law which permits adultery, fornication, usury or any act of disobedience which contradicts the Islamic *Shari'ah* is considered a *Kaafir*. This includes anyone who participates, willingly, in making this law. A law-maker who passes a law to organize the traffic, for example, is not considered a *Kaafir* because the Islamic *Shari'ah* has not dealt with this issue specifically. Similarly, anyone who issues a law to regulate the prices is not a *Kaafir*, and no one can say that price fixing is forbidden. Some scholars disallow it and some consider it to be an independent judgement matter.

It is also an act of *Kufr* for someone to acknowledge and willingly accept this right to make laws claimed by the *Tawaagheet* and refers back in judgement to their laws which contradict the foundations of Allah's *Shari'ah*. Allah (ﷻ) says:

> ***﴾Have you seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taaghut while they have been ordered to reject them? But Satan wishes to lead them far astray﴿***[14]

He also says:

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[13] *Nawaaqid al-Islam*, Muhammad bnu Adbul Wahaab- *Al-Jaamiu al-Fareed*, p.278.
[14] *An-Nisaa - Al-Aayah* 60.

﴿Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not allowed?﴾[15]

The Fourth Kind of Denial

It is any word, action or belief which refutes the Message of the Prophet (ﷺ) or discredits him. It is anything which invalidates the testimony that Muhammad is the Messenger of Allah. (This testimony means we should believe everything confirmed by the Prophet (ﷺ) as right and true, and that Muhammad (ﷺ) was chosen by Allah who endowed him with all the qualities which enabled him to convey the Message perfectly). This testimony is annulled in two situations. The first is to refute the Prophet (ﷺ). The second is to deny or refute any of the message which was conveyed to the Prophet (ﷺ).

The first situation includes any refutation which ascribes to the Prophet (ﷺ) anything which contradicts the wisdom of Allah (ﷻ) in selecting him to convey His religion to His servants. Anyone who challenges the Prophet's truthfulness, trustworthiness, righteousness or his sanity is a *Kaafir*. Anyone who insults the Prophet (ﷺ), derides him or disdains any of his confirmed actions is also a *Kaafir*.

The second situation includes the denial of any message revealed to the Prophet (ﷺ) and known by necessity in our *Deen*. Anyone who denies what the Prophet (ﷺ) said about the Day of Resurrection (*Ba't*), the Day of Reckoning (*Al-Hisaab*), the Balance (*Al-Mizaan*), the Bridge (*As-Siraat*), the Garden and the Fire, and other divine secrets is considered a *Kaafir*.

Furthermore, it is an act of *Kufr* to reject any verse of the *Qur'an*[16]. The Prophet (ﷺ) informed us that all the verses are words of Allah (ﷻ). Anyone who denies any word of the *Qur'an* has therefore accused the Prophet (ﷺ) of lying. Similarly, it is an act of *Kufr* to reject

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[15] *Ash-Shuraa - Al-Aayah* 21.

[16] See: *Sharh Mallaa Ali al-Qaaree Ala al-Fiqhi al-Aqbar*, p.167.

any command contained in the *Qur'an* or the *Sunnah*, such as the obligation of *Salaat* and *Zakaat*, the prohibition of adultery and theft. Or to add another *Rak'a* to any of the five mandatory prayers or to permit *Salaat* without ablution.

However, one who denies something unknown in the *Deen* or something which is known only by leading scholars is excused for his ignorance. Anyone who denies a rule not unanimously agreed upon but only reached by independent judgement is not regarded as a *Kaafir*. In this respect, Imam Nawawee said: "It is an act of *Kufr* for someone to deny any matter of the religion agreed upon by the *Ummah* and which is known to people, such as the five *Salawaat* (prayers), fasting in Ramadaan, the washing of one's body after sexual intercourse, the prohibitions of adultery, intoxicants and consanguinity marriage. However, if a person has recently adopted Islam and does not know its legal punishments, and denies some of the principles of the religion, he is not regarded as a *Kaafir* because he is ignorant. Anyone who denies any matter of religion known only unanimously by leading scholars such as the prohibition against marriage to a woman and her father's sister or mother's sister at the same time, or that the deliberate killer does not inherit and that the grandmother inherits the sixth of a will, he is not a *Kaafir*, but should be excused because these matters are not well known to the general public"[17].

Furthermore, one who denies that other Prophets were sent by Allah (ﷻ) to their people before the Prophet Muhammad (ﷺ) is a *Kaafir*, as is one who denies what Allah (ﷻ) has mentioned regarding the beginning of creation. Or who claims that there is another manner of creation different from that mentioned in the *Qur'an*. It is also an act of *Kufr* to deny the existence of *Jinn*, the *Shaytaan*, the Throne (*Al-Arsh*), the Chair (*Al-Kursi*), the Tablet (*Al-Lawh*), the Pen (*Al-Qalam*), or to deny any historical personality confirmed by the *Qur'an* or any message or prophethood mentioned in the *Qur'an*. Or one who seeks to disprove that Allah (ﷻ) sent other Prophets whom He did not name. Or one who denies that the noble *Qur'an* is a miracle because this miracle is confirmed by Allah, the Exalted and Glorified, and by reality. Or one who claims prophecy after the Prophet (ﷺ) or anyone who

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[17] "*Sharhu an-Nawawee Alaa Saheeh Muslim*", Vol.1, p. 205.

believes this false prophecy because Allah (ﷻ) tells us that Muhammad (ﷺ) is the Seal of the Prophets.

The Approval of *Kufr* is *Kufr* and the Disapproval of Islam is *Kufr*

It is worth repeating that those matters which have been mentioned as negating *Shahaadatayn* are examples, and there are many others.

There is an important matter which some might not consider to be part of the previous discussion relating to the testimony (*Shahaadatayn*). In reality, this matter negates the *Shahaadatayn* and embodies the denial of *Tawheed* and *Risaalah* (the Message). This is the approval of *Kufr* and the disapproval of Islam[18]. Anyone who says to a person who denies *Shahaadatayn*: 'you speak the truth', or to a person who proclaims *Shahaadatayn*: 'you lie', is without doubt is a *Kaafir* even if the first statement was simply a courtesy to the person. Various ways of speech, action or situations are equivalent, according to the Legislator's law (Allah), people's law and the language's law, to saying "you speak the truth" to someone who becomes a *Kaafir* and "you lie" to someone who embraces Islam. Whoever said that has indeed abandoned Islam.

[18] See: *Sharh Mallaa Ali al-Qaaree Ala al-Fiqhi al-Aqbar*, p.165.

Ways In Which One Approves of Kufr

1- Failing to call atheists, apostates and polytheists *Kuffaar*

This includes one who doubts whether they are *Kuffaar* or one who claims that one of the disbelieving creeds of the *Kuffaar* is correct [19]. One who sees a clear act of *Kufr* by a person, group, creed, party, or religious sect and believes that they are not *Kuffaar* or apostates or agrees to the validity of their creeds, he becomes one of them: a *Kaafir*. However, this rule needs clarification and precaution when being applied.

In order to determine whether such a person is an apostate or not, it is obligatory that one should know the reality of the people one considers to be Muslims and not disbelievers. If one does not know whether these people are disbelievers, one is not allowed to consider them apostates in the first place. One must be well informed about their *Kufr*. After that if one denies their *Kufr*, one is an apostate and a *Kaafir* because this denial is in fact an adoption and a recognition of their religious creed.

It is necessary to note that the *Kufr* of some groups, such as the Jews, the Christians, the Magians and others, has become known among people by necessity. One who denies that these groups are disbelievers is a disbeliever himself.

Other groups and sects whose principles of disbelief are not known among people should be thoroughly examined before any decision to call them *Kuffaar* [20]. Some sects regard themselves as Muslims, pretend not to deny any principles of Islam in public and conceal, in the beginning, beliefs which might keep people away. Such conduct is a clear denial of Islamic principles.

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[19] *Nawaaqid al-Islam* -Muhammad bnu Adbul Wahaab- see: *Al-Jaamiu al-Fareed*, p.277.
[20] *Majmuatu at-Tawheed*, p. 126.

One approves of *Kufr* if the group under consideration does or advocates something which leads to *Kufr*. An act over which legally qualified scholars dispute as to whether it is *Kufr* or not is not an act which if approved by means one has committed an act of *Kufr*. For example, scholars dispute as to whether the *Khawaarij* are apostates or not. Another example is whether a Muslim who abandons prayers intentionally but does not deny its obligation is a *Kaafir*. If a Muslim denies the disbelievers to be *Kuffaar* and admits their principles, he would be like one who adopts and believes in the cause which leads them to *Kufr*. Accordingly, he negates his previous *Shahaadatayn*. He also denies the texts and proofs which indicate that these people are disbelievers. He becomes a disbeliever himself because he denies these texts.

2- Helping The **Kuffaar** *Against Muslims And Giving Consent To Their Religions*

As is clear the testimony "there is no god worthy of worship except Allah" not only negates any merit of worship to other than Allah, the Exalted and Glorified, but also confirms that this merit is for Allah (ﷻ) Alone. This is exemplified by the verse:

﴾Worship Allah (Alone), and avoid Taaghut﴿[21]

It is not enough for a person to worship His Lord in order to arrive at a true declaration of the *Shahaadatayn*. He must avoid worshipping others than Allah on the one hand, and on the other deny the merit of any forms of worship to any creation which should be directed only to Allah. One of the most manifest characteristics of the disbelievers is that they do not worship Allah (ﷻ) properly or they associate other gods with Him in worship. They deny the Message of the Prophet (ﷺ) and other matters which invalidate their Islam and contradict the *Shahaadatayn*.

According to these two principles, the attitude which conforms to the *Shahaadatayn* also determines who is the enemy of Allah, and the enemy of His religion: the disbelievers, polytheists and apostates.

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[21] *An-nahl - Al-Aayah* 36.

Further, the Muslim is now aware of the limit which he should not pass in order to protect both his religion and his belief in his dealings and relations with disbelievers. He should not approve of their religion and accept their *Kufr*. If the Muslim exceeds this limit, obeys the disbelievers, shows his agreement with their false religion, supports them with money and helps them against Muslims, puts his relation with them before that of the Muslims and sacrifices his relation with the Muslims for the benefit of the disbelievers, he is one of the disbelievers and an apostate and one of the worst enemies of Allah (ﷻ) and His Messenger (ﷺ).

This judgement excludes the "compelled person" (*Al-Mukrah*). The *Mukrah* is the person who falls under the authority of the disbelievers who order him to obey them in their falsehood and threaten him with death or torture. In this case, he is allowed to agree to them by tongue, but his heart should be at rest with *Eemaan*. There are various verses in the *Qur'an* which oblige the believer (*Mu'min*) not to assist the disbelievers and to show enmity towards them. Many of these verses denote clearly that the person who does not fulfill this obligation is a disbeliever and apostate. Accordingly, if one combines the meaning of the *Shahaadatayn* and the apparent meaning of these verses, one realises that this apparent meaning is true and should not be interpreted differently. We shall mention, therefore, some of these verses.

a- Allah (ﷻ) says

> ***﴾Let not the believers take the disbelievers as Awliya' (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them﴿***[22]

Allah (ﷻ) forbids the believers from taking the disbelievers as supporters and friends (*Awliya'*) instead of the believers. He (SWT) informs us that whoever does such a thing, Allah will never assist him. *Ibnu Jareer* said in his interpretation of this verse "Oh You Believers! Do not take the disbelievers as supporters and helpers, assisting them in

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[22] *Aal-Imraan - Al-Aayah* 28.

their religion, helping them against Muslims instead of helping the believers and leading them to the believers' weaknesses. Whoever does such a thing, Allah will never help him because of his apostasy from Islam and his adoption of *Kufr*"[23].

As regards Allah's saying "*except if you indeed fear a danger from them*", it is the same as His saying (SWT) "*except him who is forced thereto and whose heart is at rest with faith*". This is the situation where the Muslim is subdued and cannot show his animosity towards them. He should pretend to be their friend while his heart is at rest with faith and is full of enmity and hatred towards disbelievers and towards the enemies of Allah (ﷻ). *Ibnu Jareer* said: "except if you indeed fear a danger from them, bear them grudge, not to follow their disbelief and not to help them against any Muslim by any action"[24].

b- Allah (ﷻ) says

> ***﴿O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors, helpers), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (unjust, polytheists and wrong-doers). And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us". Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves﴾***[25]

Here, Allah (ﷻ) forbids the believers to take the Jews and the Christians as friends and helpers, and said that whoever does so he is one of them. Therefore, whoever takes the Jews as a friend, he is a Jew, whoever takes the Christians as a friend, he is a Christian and whoever takes a disbeliever as a friend, he surely becomes a disbeliever.

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[23] *Tafseer at-Tabaree*, Vol.6, p.313.
[24] *Tafseer at-Tabaree*, Vol.6, p.313.
[25] *Al-Maaidah - Al-Aayataan* 51-52.

Because the one who takes a disbeliever as a friend willingly adopts and accepts the principles of disbelief of that disbeliever. Hence, he becomes like him regarding disbelief (*Kufr*). *Ibnu Abee Haatim* reported that *Muhammad Bnu Sereen* said: *Abdu Allah Bnu Utbah* said: "Fear lest you become a Jew or a Christian without noticing it", *Muhammad Bnu Sereen* said: "We assumed he meant this verse (***O you who believe! Take not the Jews and the Christians as Awliya'***) till (***surely he is one of them***).

Allah does not accept the excuse of those who become disbelievers because of the help and support they give to the Jews and the Christians. They are worried that they may lose position, money or other worldly matters. The meaning of "compulsion" is thus made clear.

c- Allah (ﷻ) says

> ***﴿You see many of them taking the disbelievers as their Awliya'. Evil indeed is that which their ownselves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as Awliya', but many of them are the Faasiqun (rebellious, disobedient to Allah)﴾***[26]

Allah (ﷻ) indicates that the belief in Allah and the Prophet is connected with the rejection of the disbelievers as *Awliya'*. Friendship and support lead to disbelief. Allah (ﷻ) promises those who support the disbelievers His wrath and in torment they will abide. He says that support never emanates from a believer. True believers show animosity and hatred towards disbelievers and never support them.

It should also be noted the way in which Allah (ﷻ) makes clear that not taking the disbelievers as *Awliya'* is part of the meaning of *Shahaadatayn* when He (SWT) refers to belief in Allah, the Prophet

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[26] *Al-Maaidah - Al-Aayataan* 80-81.

and what has been revealed to him. This connection between the two actions was first mentioned when considering those who help the disbelievers against Muslims and show consent to their religion.

d- Allah (ﷻ) says

> ***﴿Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers as Awliya' instead of believers, do they seek honour, power and glory with them? Verily, to Allah belongs all honour, power and glory﴾***[27]

Allah (ﷻ) considers the taking of disbelievers as *Awliya'* as one of the characteristics of hypocrisy and of hypocrites.

e- Allah (ﷻ) says

> ***﴿You (O Muhammad (ﷺ)) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred people﴾***[28]

Allah (ﷻ) indicates that there is no believer who makes friendship with disbelievers. Whoever does so is not a believer. And if Allah (ﷻ) denies belief to those making friendship with those of their fathers, brothers and kindred people, if they are disbelievers, how much more so is this to those making friendship with disbelievers they do not have a special relationship with.

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[27] *An-Nisaa - Al-Aayataan* 138-139.
[28] *Al-Mujaadilah - Al-Aayah* 22.

f- Allah (ﷻ) says

> *﴾Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Satan has beautified for them (their false hopes), and (Allah) prolonged their term (age). This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter", but Allah knows their secrets. Then how when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless﴿*[29]

Allah (ﷻ) informs us that the reason for their apostasy and disbelief is their saying to the disbelievers: We will obey you in part of the matter. So, the truth and guidance that were made manifest to them is of no avail to them because of what they say and the promise they give to the disbelievers, who hate Islam.

g- Allah (ﷻ) says:

> *﴾And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell﴿*[30]

Allah (ﷻ) indicates that if the believers hear the verses of Allah being denied and mocked by disbelievers, they should not sit with the disbelievers until they engage in different talk. Whoever continues to sit with disbelievers when the verses of Allah are being denied and mocked, he is surely one of them. In fact, this verse was revealed at the

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[29] *Muhammad - Al-Aayaat* 25-28.
[30] *An-Nisaa - Al-Aayah* 140.

beginning of Islam when both believers and disbelievers used to live in one place. However, even though Muslims have countries of their own now and live in prosperity, they still invite disbelievers who deny and mock verses of Allah, and take them as friends, company, helpers and advisers. They hear their denial and mocking of the verses of Allah day and night and confirm it. They even chase away Muslim scholars. This is clearly one way of accepting willingly disbelief and disbelievers which takes a Muslim out of the fold of *Eemaan* (belief) into *Kufr* (disbelief). Sitting with disbelievers when they deny and mock the *Qur'an* is a sufficient proof of approval.

Thus, the believer (*Mu'min*) should be careful not to sit with disbelievers when the verses of Allah are being denied and mocked. He should disengage himself from this sort of assembly in order to escape from Allah's wrath and punishment, and not to worry about loss of money, position or any ephemeral material thing of this world. This is because Allah (ﷻ) is the only one entitled to be feared.

The Meaning of Taking Disbelievers as Awliya' (Muwaalaat)

These verses of the *Qur'an* are but few of several which indicate that whoever takes disbelievers and polytheists as *Awliya'* is an apostate and disbeliever. All these verses and others not mentioned indicate that taking disbelievers as *Awliya'* contradicts the *Shahaadatayn*.

The meaning of *Muwaalaat* is clearly defined. It includes many factors. We can adopt *Muwaalaat* as a standard for knowing who becomes a disbeliever and who does not. For Allah (ﷻ) does not forbid something unknown and undefined and does not consider someone an apostate if he adopts an unclear principle. If this were so, His commands and interdictions regarding this matter would be futile and could not be applied. This statement, in fact, cannot be made by someone who believes in Allah and His Attributes.

Therefore, one may ask what the meaning of *Muwaalaat* is. The term is a derivative of "*Walaa*". It means closeness and the approach (for friendship). Friendship is the opposite of enmity, and a friend is the opposite of an enemy. Believers are friends of Allah, the Most Beneficent, and disbelievers are friends of Satan and *Taaghut*. Believers approach Allah (ﷻ) with worship and obedience and disbelievers approach Satan and *Taaghut* by obeying their commands and abstaining from Allah's commands and laws.

Accordingly, taking disbelievers as *Awliya'* means approaching and drawing near to them, and showing one's love and attachment to them with words, actions and intention. Numerous verses from the *Qur'an* point to various elements that lead a person to take disbelievers as *Awliya'*, prominent among which are the following.

The first element is following the desires of the disbelievers. Allah (ﷻ) forbids that. He says

﴾Never will the Jews or Christians be pleased with you till you follow their religion. Say: "Verily, the Guidance of Allah that is the only Guidance. And if you were to follow their desires (Jews and Christians) after the knowledge you have received, then you would have against Allah neither any Waliy nor helper"[31]

The second element is obeying the commands of the disbelievers and following their advice. Allah (ﷻ) says

﴾You who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers. Nay, Allah is your Maula' (Lord, Helper and Protector), and He is the best of helpers﴿[32]

Allah (ﷻ) says

﴾And obey not him whose heart We have made heedless of Our Remembrance﴿[33]

He, the Exalted and Glorified, also says

﴾And certainly, the devils do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be Mushrikun (polytheists)﴿[34]

The third element is inclining towards disbelievers. Allah (ﷻ) says

﴾And incline not toward those who do wrong, lest the Fire should touch you﴿[35]

Inclination is the tendency and acceptance of the beliefs of the disbelievers by the Muslim.

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[31] *Al-Baqarah - Al-Aayah* 120.
[32] *Aal-Imraan - Al-Aayah* 149
[33] *Al-Kahf - Al-Aayah* 28.
[34] *Al-Ana'm - Al-Aayah* 121.
[35] *Hud - Al-Aayah* 113.

The fourth element is flattering, showing courtesy and compromising at the expense of religion. Allah, the Exalted and Glorified, says

> ***(They wish that you would compromise (in religion out of courtesy) with them, so they too would compromise with you)***[36]

The fifth element is making friendship with disbelievers. Allah (ﷻ) says

> ***(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger)***[37]

There are other situations which lead believers into being *Awliya'* (friends) of disbelievers, particularly among the Muslim rulers. Examples are, showing respect to disbelievers and bringing them closer as consultants in order to take their advice regarding decisive and crucial matters; taking disbelievers as their entourage instead of the believers; assisting disbelievers in their injustice; imitating the actions, customs and traditions of disbelievers; forcing the Islamic *Ummah*, by means of threat, attraction and media, to imitate and adopt worldly affairs of the disbelievers; adopting secular laws of the disbelievers and their systems of ruling the nation and educating children.

Other examples of taking disbelievers as *Awliya* are supporting them; conspiring and carrying out their plans; joining their organizations and alliances; fighting on their side; spying for them and reporting Muslim weaknesses and secrets to them; giving them protection; putting them in charge of significant tasks; appointing them to very important and sensitive posts such as the army and the public utilities; approving their ideas, manners, values and beliefs; and calling Muslims to them and preferring their scholars to Muslim scholars.

Whoever is involved in these actions or has a part in them has established ample evidence against himself that he has willingly

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[36] *Al-Qalam - Al-Aayah* 9.
[37] *Al-Mujaadilah - Al-Aayah* 22.

accepted disbelief. He becomes a disbeliever. He will not be saved from this apostasy and disbelief until he abandons the act of taking disbelievers as *Awliya'* and renews his *Eemaan* (belief).

The Acceptable and Unacceptable Excuses on this Occasion

Some people who take disbelievers as *Awliya'* give as an excuse their fear of losing their thrones, wealth, positions or other unacceptable excuses. Allah (ﷻ) does not recognize or excuse them for these excuses. All these excuses are but the embellishment and seduction of *Shaytaan* and the love and greed for allurements of this world. Allah, the Exalted and Glorified, does not accept any excuse from one who takes disbelievers as *Awliya'*, obeying them and consenting to their religion. He (SWT) accepts only the excuse of *Ikra'h* (compulsion or duress). Allah (ﷻ) says

> ***﴾Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve﴿***[38]

Allah (ﷻ) also says

> ***﴾Let not the believers take the disbelievers as Awliya' instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment), and to Allah is the final return﴿***[39]

Ikra'h is of no avail to anyone if there exists contentment of the heart and there is an inner inclination towards disbelievers. Allah

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[38] *An-Nahl - Al-Aayataan* 106-107.
[39] *Aal-Imraan - Al-Aayah* 28.

(ﷻ) says: "whose heart is at rest with Faith". *Ikra'h* has no authority and no control over the heart, but, it can have an effect on words and actions. Whoever supports disbelievers with his heart and inclines towards them is surely a disbeliever in any case. If he reveals his support with his words and actions, he will be treated as a disbeliever in this life and in the Hereafter he will abide in Hellfire. If he conceals his support and outwardly practices Islam, his money and blood will be protected but he will be in the lowest level of Hellfire as a hypocrite.

Degrees of Compulsion Allowed (Hudud Al- Ikra'h Al-Mu'tabar)

As regards the degree of compulsion, Sheikh al-Islaam Ibnu Taymiyyah, may Allah bless him, said: "I looked at all schools of *Fiqh*, and I have found that *Ikra'h* varies according to the *Mukrah* (person forced). Accordingly, the *Ikra'h* allowed in *Kufr* is not the same as the *Ikra'h* allowed in *Hiba* (gifts donated freely), because Imam Ahmad had mentioned on many occasions that *Ikra'h* as regards disbelief is only permitted when a believer is subjected to torture or beating. Threatening by words only is not considered *Ikra'h*. He said that if a woman gives her husband her dowery in his house, she has the right to take her dowery back unless she fears he will divorce her or treat her badly. Hence, he considers the fear of divorce or ill-treatment *Ikra'h*. However, this sort of action is not considered to amount to *Ikra'h* as regards disbelief. Thus, if a prisoner is afraid that the disbelievers will not marry him or stand between him and his wife, he is not allowed to mention any word of *Kufr*"[40].

Thus, both Imam Ahmad Ibnu Hanbal and Ibnu Taymiyyah, may Allah bless them, consider that *Ikra'h* as to disbelief, either by word or by taking disbelievers as *Awliya'*, is established only when the believer is subjected to beating and torture. Other than that *Ikra'h* is not established.

The position of Imam Ahmad and Ibnu Taymiyyah is in line with those verses of the Qur'an which forbid taking disbelievers as *Awliya'*. They regarded it as one of the reasons that leads to disbelief

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[40] See: "*Majmuat at-Tawheed*", p. 297.

and apostasy. In the verse that follows the one in which Allah (ﷻ) pardons the *Mukrah* (forced person) who utters the words of disbelief, Allah (ﷻ) confirms that the love of this life and striving for its fortunes will be of no avail to one who commits an act of disbelief. Allah, the Exalted and Glorified, says

> ***﴾That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve﴿***[41]

In another verse, Allah (ﷻ) warns those who take their fathers and brothers as *Awliya'* instead of Allah. He says

> ***﴾You who believe! Take not for Awliya' (supporters, helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Zaalimun (wrong-doers)﴿***[42]

One should consider the way in which Allah (ﷻ) denies the bond of relationship, no matter how strong it is, as an excuse for showing support and friendship to disbelievers. Thus, if the love for a father, brother or son cannot be used as an excuse to support disbelievers, how much less of an excuse is the love of leadership, money or life's allurements. Allah (ﷻ) has rejected eight excuses used by those who abandon what Allah and His Messenger (ﷺ) love. Allah (ﷻ) says

> ***﴾Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause (Jihaad), then wait until Allah brings about His***

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[41] *An-Nahl - Al-Aayah* 107.
[42] *At-Tauba - Al-Aayah* 23.

decision. And Allah guides not the people who are Faasiqun (rebellious, disobedient to Allah)[43]

There is no doubt that taking disbelievers as *Awliya'* indicates a kind of love, friendship and preference over the love of Allah, His Messenger (ﷺ) and fighting for Allah's cause (*Jihaad*). Allah (ﷻ) says

(You (O Muhammad (ﷺ)) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they are their fathers, or their sons, or their brothers, or their kindred people)[44]

There is no excuse for anyone to take disbelievers as friends for fear of his wealth, children, wife, his people, and so on. Consider the way in which Allah, the Exalted and Glorified, has rejected the excuse of those who took the Jews and the Christians as friends. When they say "We fear lest some misfortune of a disaster may befall us", Allah (ﷻ) says

(You who believe! Take not the Jews and the Christians as Awliya' (friends, protectors, helpers), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (unjust, polytheists and wrong-doers). And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us")[45]

Unfortunately, this is the condition of many apostates currently. They are touched by this *Fitnah* (sedition). The excuses used by yesterday's disbelievers are similar to the ones used by today's

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[43] *At-Tauba - Al-Aayah* 24.
[44] *Al-Mujaadilah - Al-Aayah* 22.
[45] *Al-Maaidah - Al-Aayataan* 51-52.

disbelievers. They fear that a disaster may befall them. They say "How can we not take such a group as a friend and support it, even at the expense of religion and belief, while it enjoys all the protection and sympathy of the big powers which we are unable to stand against?" Or they say "How can we ignore the demands of that powerful country, although its demands are to kill Muslims, expelling them from their lands, corrupting their principles and alienating them from their religion."

The apostates say "We cannot be safe and we cannot secure our position if we do not carry out their demands, we cannot sacrifice our wealth and thrones." Fear should be only of Allah, the Exalted and Glorified. Whoever fears other than Allah (ﷻ) is a disbeliever. Those people have disbelieved twice: by taking disbelievers as *Awliya'* and by worshipping them. That is, by being afraid of them instead of Allah, the Exalted and Glorified.

These verses firmly establish that Allah (ﷻ) accepts nobody's excuse in taking disbelievers as *Awliya'* except if his situation is like that of Ammaar Ibnu Yaasir, may Allah be pleased with the family of Yaasir. Allah (ﷻ) revealed a verse to excuse His Slaves in time of compulsion (*Ikra'h*). This verse is "***except him who is forced thereto and whose heart is at rest with Faith***".

The compelled person (*Mukrah*) who takes disbelievers as *Awliya'* is the one who is under the authority of disbelievers who are able to inflict any kind of torture, beating or severe punishment upon him. Only then is there a permission (*Rukhsah*) to take them as *Awliya'* permitted. If the disbelievers cease to torture the *Mukrah*, the permission ends unless and until the disbelievers start torturing him again. It was reported that the Prophet (ﷺ) told Amaar after he saw him: "If they torture you again, accept their disbelief but not with your heart".

Ibnu Qudaamah said: "If it is confirmed that the *Mukrah* does not disbelieve with his heart, he should announce his Islam as soon as he feels he is under no compulsion. If he manifests Islam, he is a Muslim; but, if he displays disbelief, he should be judged as a disbeliever from the first time he uttered *Kufr*, because we would have

clear evidence that he was delighted with disbelief and accepted it the moment he said it"[46]. However, it is better for the believer who is compelled to utter *Kufr* or take disbelievers as *Awliya'* to be patient and not to surrender to them even if he is to be killed, because Khabaab (ﷺ) reported that the Prophet (ﷺ) said: "There were people before you (believers), one of them used to be brought and put in a hole in the earth, then a saw is ordered and put in the middle of his scalp, and it is sawn and cut in two pieces. Then, a metal comb is brought and used to scrape his flesh from his bones, all that without turning him away from his religion"[47].

This is also emphasized by the story of the people of the ditch narrated in *Saheeh Muslim.* The believers were patient and threw themselves in the ditch of fire for the sake of Allah. The ditch blazing with fire did not stop them from sacrificing their lives for the true religion. Allah (ﷻ) says

> ***﴾Cursed were the owners of the ditch. Fire supplied (abundantly) with fuel. When they sat by it, and they witnessed what they were doing against the believers (That is, burning them)﴿***[48]

Al-Imaam Ash-Shaatibi, may Allah have mercy upon him, said: "All scholars have agreed that whoever is forced to disbelieve and chooses to be killed, is rewarded more by Allah than the one who chooses the permission (*Rukhsah*) to take disbelievers as *Awliya'*"[48].

Two Manifestations of the Disapproval of Islam

[46] *Al-Maghanee*: Vol. 9, p. 24.
[47] Narrated by *Al-Bughaaree* - See: "*Riyaad as-Saaliheen*", p.32.
[48] *Al-Buruj - Al-Aayaat* 4-7, and the story of the people of the ditch is narrated by *Muslim* in his *Saheeh*. One may refer to the whole story in *Riyaad As-Saaliheen*, p.27 onwards.
[48] *Tafseer Al-Kurtubi*: Vol.1, p.188.

We now consider two manifestations of hatred which lead a person to apostasy and disbelief, even if he declares the *Shahaadatayn* and considers himself to be a Muslim.

Firstly, mocking principles of Islam. It includes mock Allah, His Messenger, His Book or the believers because of their *Eemaan*. Allah (ﷻ) says

> ***﴾Say: "Was it at Allah, and His Aayaat (proofs, evidences, verses, signs, lessons revelations,..) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals,..)﴿***[50]

The reason for the revelation of these verses was that a man said in the battle of *Tabuk*: "I have not seen more gluttonous people, worse liars or more cowardly at a time of fighting than those reciters (of the *Qur'an*) referring to the Prophet (ﷺ) and His reciter Companions. *Awf Ibnu Maalik* said: "You are a liar and a hypocrite, I will inform the Prophet (ﷺ)". He went to inform the Prophet (ﷺ) and found that the *Qur'an* had already been revealed to the Prophet (ﷺ) informing him about the incident. The first man came to the Prophet (ﷺ) and said: "O Prophet of Allah! We were only talking idly and joking to while away the time". *Ibnu Umar* said: "It was as if I saw him attached to the saddle of the Prophet's camel and the stones were dropping on him, and he was saying: "We were only talking idly and joking" and the Prophet (ﷺ) was saying: "Was it at Allah, and His *Aayaat* and His Messenger that you were mocking" without looking at him and without saying anything more than that[51]".

There are innumerable forms of mockery, but they all share a common characteristic. They denote a contempt for Islam and disapproval of its principles. This might be by words or action or by a

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[50] *At-Tauba* - 65-66.

[51] *Tafseer Ibnu Katheer*: Vol.2, p.367.

gesture such as flickering the eyes, sticking out the tongue, stretching the lips or signaling with the hand when the Book of Allah (ﷻ) is being read, the *Sunnah* of His Prophet (ﷺ) referred to or when the *Aqeeda* of Islam is mentioned.

Secondly, the manifestation of animosity and fury when Allah (ﷻ) or His Messenger (ﷺ) is mentioned, or the *Qur'an* is being read or a known matter of religion is mentioned or referred to. Allah (ﷻ) says

> ***﴾And when Our clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieve, and worst indeed is that destination!"﴿***[52]

Allah (ﷻ) also says:

> ***﴾That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, and so on), so He has made their deeds fruitless﴿***[53]

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[52] *Al-Hajj - Al-Aayah* 72.
[53] *Muhammad - Al-Aayah* 9.

Further Consideration of the Causes of Apostasy

We now give further consideration to some texts of scholars who dealt with those actions, words and beliefs which take a Muslim out of the fold of Islam. We do this so that the Muslim will be fully aware of them, avoid them and warn other Muslims of them. Most of what the scholars have said is agreed upon, and what is in dispute is no less than a sin.

In his book "*Az-Zawaajir An Irtikaabi Al-Qabaair*", *Al-Imaam Ibnu Hajar Al-Haytamee* said: "All Muslims agreed that whoever commits an act which emanates only from a disbeliever is a disbeliever himself even if he declares himself to be Muslim. Acts such as walking into a church with Christians wearing their clothes, throwing paper containing verses of the *Qur'an* or the name of Allah (ﷻ) into a rubbish bin, or having doubt about the prophethood of one of the Prophets mentioned in the *Qur'an*, or having doubt about the revelation of one of the Books such as the Torah, the Gospel, or the Book of Psalms or of Ibraaheem (ﷺ), or about any verse of the *Qur'an*.

"Also, one who doubts that whoever says something in order to lead the Muslim Ummah astray or who charges the Companions of the Prophet (ﷺ) with disbelief is a disbeliever. Or one who has misgivings about Makka, the Kaabah, the Holy Mosque in Makka, or the manner of *Hajj*, *Salaat* and fasting. Or permits something forbidden such as performing *Salaat* without ablution, or harming a Muslim, or harming a *Zimmi* disbeliever without legal justification because of this latter's belief or forbids lawful acts such as sales and wedlock.

"Likewise, it is an act of disbelief to say that our Prophet (ﷺ) was black or died before he grew a beard, or he is not from *Quraysh*, or he is not an Arab or a human being. This is because to describe him in a way other than his actual description is a denial of the Prophet's sincerity. Therefore, he who denies any description of the Prophet (ﷺ) confirmed and agreed upon commits an act of disbelief as well as if he claims that there is another prophet after the Prophet Muhammad (ﷺ). Or if he says: I do not know if he (the Prophet (ﷺ) is the one who was sent down to Makka and died in Madina, or says that the prophethood is

acquired or that its rank is achieved by the purification of the heart. Or says: the *Wali* (a saint) is better than the Prophet, and that he receives revelation from Allah even if he does not claim prophethood, or that the saint enters Paradise before he dies.

"Or if he insults our Prophet Muhammad (ﷺ) or other Prophets or the Angels. Or if he curses, belittles or mocks him, or if he speaks ill of him, his origin, his religion or his deeds or actions. Or if he ascribes something inappropriate to him such as to disparage him, or to make fun of him by foolish and abominable talk and lies. Or to reproach the Prophet (ﷺ) for the trials and tribulations that happen to him. So, whoever commits one of these acts is a disbeliever and should be killed and most of the scholars have agreed that his repentance is not accepted, because *Khaalid Ibnu Al-Waleed* (رضي الله عنه) killed the person who told him: "with your friend", meaning the Prophet (ﷺ), and considered this word disrespectful to the Prophet (ﷺ)".

Al-Imaam Ibnu Hajar Al-Haytamee went on further to say: "It is also an act of disbelief for a person to adopt *Kufr* even indirectly, such as telling a disbeliever not to embrace Islam even if he has not consulted him, or encouraging others to disbelieve because he, himself, feels satisfied with *Kufr*, or telling a Muslim: You disbeliever because he calls Islam disbelief. Or scoffs at Allah's religion and His Prophet (ﷺ) or at His Promises and Threats and says: If He orders me with such and such, I will not do it; or if He places the *Qiblah* here, I will not direct my prayers toward it; or if He grants me Paradise, I will not enter it because of arrogance and disdain; or says if He punishes me for abandoning prayers because of illness, He treats me unjustly.

"Or if an oppressor says to someone who is oppressed and who says 'this injustice is Allah's predestination', I act without Allah's predestination. Or if he says 'I would not trust an Angel or a Prophet if he was sent down to me'; or 'if such and such a person was a Prophet, I would not believe in him'. In addition, if he is told to clip his nails because it is a *Sunnah* , but says derisively 'I will not do it even if it is a *Sunnah*', Or if he says '*Laa Hawla Wa-Laa Quwata Illaa Bi-llaah* (there is no power and no strength save in Allah) does not avail against hunger', or if he says 'the announcer of prayer is a liar' or compares his voice to the bell of the disbelievers. Or if he says derisively 'I am not

afraid of the Day of Resurrection', or attributes weakness to Allah (ﷻ) by saying He cannot punish the thief or attributes injustice to Allah (ﷻ).

"Or if he inclines towards disbelievers by wearing their clothes, or says 'the Jews are better than Muslims', or if he is asked about *Eemaan*, and says derisively 'I do not know'. Likewise if he denies the company of *Abee Bakr* to the Prophet (ﷺ), or defames *A'isha* (رضي الله عنها), or says jokingly 'I am Allah', or says 'I do not know Allah's rights'. Or says derisively 'I have had enough of the *Qur'an*, prayers or supplications', or says 'if one recognizes *Rububiyya* (One God), *Ubudiyya* (Worship) is not required', meaning that the rules and regulations of Islam should be lifted. Or says that he has changed from his human attributes to god-like attributes, or that he can see Allah with his own eyes or talks to Him, or that Allah exempts him from His commands. Or says 'the servant can reach Allah through another channel instead of worship', or says 'the soul is part of Allah's light and if the two lights join together they become one'."[54]

Ibnu Taymiyya, may Allah bless him, said about Allah's verse:

> ***﴾And whoever does not judge by what Allah has revealed, such are the disbelievers﴿***[55]

"There is no doubt that whoever does not believe in the obligation to rule according to the Revelation of Allah is a *Kaafir* (disbeliever). Whoever permits himself to rule people according to what he thinks is just without reference to the Revelation of Allah is a *Kaafir*. Indeed there is no nation which does not demand to be ruled with justice, but justice is contained in the '*Deen*' and not in the opinions of even the greatest leaders. It is true that many who have styled themselves Muslims rule by their traditions which are not part of the Revelation, such was the case with the Desert Arabs whose chiefs demanded obedience and were of the opinion that one should rule by tradition rather than by the Book and the *Sunnah*. This is *Kufr*. Although many

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[54] Fron the book: "*Az-Zawaajir An Irtikaabi Al-Qabaair*", *Al-Imaam Ibnu Hajar Al-Makee*, Vol.1, p. 28-30. See also: "*Maghanee al-Muhtaaj*", Vol.4, p. 135,136, and "*Haashiyatu al-baajuree*", Vol2, p. 257.

[55] *Al-Maaidah - Al-Aayah* 44.

submit to Islam, they continue to be ruled by the ancient practice which their rulers impose upon them. These rulers are told that it is not permitted for them to rule other than by the Revelation of Allah and still they refuse, insisting upon a course which is at variance to the Revelation of Allah. They are considered disbelievers"[56].

On the same subject, the interpreter of "*Al-Aqeedah at-Tahaawiyah*" said "There is a point which we should understand. The judgement by other than what Allah has revealed might be a *Kufr* that takes a person out of the fold of Islam depending on the ruler's opinion. If he believes that judgement by Allah's revelation is not obligatory and that he has the choice to accept it or refuse it, or he is disrespectful to it knowing that it is a judgement of Allah, this is a major *Kufr*"[57].

And in interpreting Allah's verse:

> ***(Do they then seek the judgement of (the Days of) Ignorance?)***[58]

Al-Haafidh Ibnu Katheer said: "Allah (ﷻ) rebukes those who leave Allah's judgement, which contains all that is good and just and forbids all that is bad. They turn instead to the opinions, desires and laws laid down by men without any recourse to Allah's *Shari'ah* just as the people of *Jaahiliyya* used to judge according to misguidance and ignorance which they laid down according to their own ideas and desires. And the *Tartars* used to judge according to the laws laid down by their rulers, taken from their king Ghenghis Khan who put together for them a Law-Book (*Yasa*) extracted from different laws of the Jews, Christians and the religion of Islam and other sources. It also contained many laws and regulations taken solely from his own opinion and wishes which later became a system of law followed by the people and given precedence over the laws of Allah's Book and the *Sunnah* of His Messenger (ﷺ). Therefore, he who does that is a *Kaafir* who must be fought until he returns to the law of Allah and His Messenger, and does not govern on any matter except by that law."[59]

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[56] *Manaahij as-Sunnah an-Nabawiyya* - See: "*Majmuat at-Tawheed*", p.193.
[57] "*Sharh al-Aqeedah at-Tahaawiyah*", p.363,364.
[58] *Al-Maaidah - Al-Aayah* 50.
[59] *Tafseer Ibnu Katheer*, Vol. 2, p 67.

Addressing *Ibnu Katheer*'s interpretation of the verse, *Sheikh Ahmed Shaakir* remarks: "Can it be permitted by the Divine *Shari'ah* that the Muslims rule by laws borrowed from the secular, polytheists, and atheist Europeans? This is indeed a law permeated with the whims and mistaken ideas of its promulgators, people who afford themselves the liberty of mixing it and changing it as they please. Whether this law is in agreement with the *Shari'ah* or diverges from it on a given point is a matter of total indifference to its authors.

"During the whole Islamic history, Muslims were never put to the test regarding the implementation of other than Allah's laws except during the era of the *Tartars*. It was the worst periods of injustice and darkness. However, they never surrendered to it. Islam beat the *Tartars*, assimilated them and contained them under Allah's *Shari'ah*. The influence of the *Tartars* was removed because of the firm adherence of the Muslims to their religion and *Shari'ah*. And as this oppressive rule originated from the ruling party of that time, nobody from the ruled Islamic states was incorporated into it, learnt it or taught it to their children. That is why it quickly ceased to exist.

"So, do you see this strong description by *Ibnu Katheer,* during the eighth century A.H, of that secular law (*Yasa*) which the enemy of Islam, Ghenghis Khan, laid down? Can you not see that he is describing the situation of Muslims today as well, in the fourteen century A.H.? Except in one particular, which we have mentioned before, and that is, that the secular law was only adopted by a particular group of rulers, who were quickly assimilated into the Islamic Ummah and their influence vanished.

"However, the situation of Muslims today is worse than ever, and the Muslims are more oppressed and ignorant. This is because most of the Islamic nations have now adopted these secular laws which contradict *Shari'ah* law and which are similar to the (*Yasa*) which was stipulated by a *Kaafir*. These man-made laws are laid down by people who style themselves as Muslims. They are taught to Muslim children and both parents and children are proud of them. Worse than that, they refer back to this (modern *Yasa*) for judgement, and look down with contempt on anyone who opposes them and anyone who calls upon

them to cling to their religion and *Shari'ah* as reactionist, ultraconservative, (backward) and other degrading names.

"To make things worse, they have put their hands on what is left of Islamic *Shari'ah* law, seeking to change it to their new (*Yasa*) slowly at times and by deception, trickery and by the authority and power they enjoy at other times. They unashamedly declare that they are trying to separate politics from the *Deen*! So, after all this, should we embrace this new religion, I mean, new legislation?

"How can a Muslim allow himself to be a judge under this (modern *Yasa*), apply it and shun Allah's clear *Shari'ah*? I do not think that a Muslim who knows his religion, who believes in it and who believes that this *Qur'an* has been revealed by Allah (ﷻ) to His Messenger (ﷺ), a perfect Book devoid of any falsehood, and who believes that Allah and His Messenger's obedience is binding upon all Muslims, can hesitate to consider, for sure, that the position of justice, in this case, is originally invalid. It cannot be modified nor allowed.

"The Islamic position with regards to these man-made laws is as clear as day. This is clear *Kufr* which boldly refuses to hide itself or to attempt any deceit about its true nature. There can be no conceivable excuse for any Muslim, regardless of who he is, who acts in accordance with it, submits to it or participates in its promulgation. Every Muslim should be aware."[60]

Sheikh Ahmad Shaakir said about those who deny the legal punishment of theft "This is Allah's absolute and clear judgement both in letter and spirit upon the thief, male or female. There is no doubt that it is firm and conclusive. And this is also the judgement of the Messenger of Allah in carrying out Allah's judgement and obeying His order of cutting the hands of thieves, to the extent that he (ﷺ) said "If Faatima the daughter of Muhammad steals I will cut off her hand".

"Look what the Christian missionary imperialist enemies have done to us? They have played with our *Deen* and imposed on us

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[60] "*Umdat at-Tafseer*", selection and verification: *Ahmed Muhammad Shaakir, Daar al-Ma'rif* edition, 1377 A.H., 1957, Vol. 4, p. 171, 172.

accursed secular laws, thus abrogating the judgement of Allah and His Messenger. They have educated and implanted among us people who belong to us, but they have imbued them with animosity towards this judgement and led them to adopt apostasy and *Kufr*. They say "this judgement of Allah (cutting off the hand) is brutal and does not suit this modern age", the age of immoral and evil civilization. They have made this judgement the object of ridicule and mockery which has resulted in our prisons being filled with hundreds of thousands of thieves because of their man-made laws. This includes punishment which does not deter and which can never be a cure for this prevalent disease.

"They have indoctrinated the educated people, particularly those responsible for secular laws, with what they call (psychology). Unfortunately, this is not even a science. Instead it involves contradictory and varying desires and tendencies. Every *Kaafir* in this science has a different opinion to his opponent. In applying this science, they seek excuses for every thief according to his crime. To make matters worse, the thieves write statements seeking excuses for their crimes, and lawyers pose as their protectors forgetting that this can lead them to the Hellfire. They know that the crime is substantiated but they do not deny it. Instead they try to belittle it by studying the mentality and environment of the criminal.

"I have had many arguments with prominent psychologists from this field. The only way they can respond is to say that the judgement of the *Qur'an* (for theft) is not appropriate for this modern age and that the criminal is no more than a sick person who needs treatment not punishment. They seem to have forgotten Allah's verse with regard to this judgement.

> ***﴾As a recompense for that which they committed, a punishment by way of example from Allah﴿***[61]

"Allah (ﷻ), the Creator of all creations, who knows what is good for them and who is the All-Mighty, the All-Wise, confirms this

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[61] *Al-Maaidah - Al-Aayah* 38.

exemplary punishment for thieves in a clear and absolute verse. So where can those so-called educated people hide from it?

"For us Muslims, this is a fundamental issue in our *Aqeedah* and *Eemaan* (belief). Those objectionable people at the margins who associate themselves with Islam and who deny or object to the legal punishment for theft (cutting off the hand) will be asked "Do you believe in Allah and that He is the Creator?" to which they will say "Yes". "And do you believe that He knows what was and what is, that He is most knowledgeable about creation, that He knows mankind, what is good for them and what is bad?" "Yes" they will say. "And do you believe that He sent His Messenger Muhammad with guidance and the True Faith, and revealed to him this *Qur'an* in which there is guidance for mankind to set right both their religion and their worldly affairs?" To which they will reply "Yes". And do you believe that this verse "***As for the thief, both male and female, cut off their* hands**" [62], is truly from the *Qur'an*? To which they will say "Yes". So, how much longer then will you ignore it? What then is your law?

"Accordingly, those who claim to be Muslims cannot deny any of these things. It is common knowledge. The common people and their rulers, the educated and the ignorant, the cultured and the illiterate, all agree that these things are fundamental to Islam. Anyone who denies any part of this has left the fold of Islam and must perish in the mire of apostasy. As for the non-Muslims and those who do not claim to be Muslims, we will not argue with them about this issue because they do not believe in what we, Muslims, believe and they will never be content with us until we follow them. Allah forbids that!.

"However, if those people who claim to be Muslims use their brains and senses, they will know that if a few hands of thieves are cut off every year, the country will be saved from the disgrace of thieves, few burglaries will occur every year and the prisons will be emptied of hundreds of thousands of criminals who turn jail into a real school for mastering crime. Unfortunately, they insist on their falsehood so that

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[62] *Al-Maaidah - Al-Aayah* 38.

their masters and teachers could be pleased with them. How preposterous!"[63].

Among the *Fataawa* of Muslim scholars with regard to some apostate sects from Islam, I will relate to you an answer by *Ibnu Taymiyya*, may Allah bless him, about one of these sects called "*An-Nusayriyya*". He said "Praise be to Allah the Lord of the Worlds. Those called *An-Nusayriyya* along with all groups of *Al-karaamitah al-Baatiniyyah** are worse disbelievers than the Jews and Christians, and most polytheists. The damage they have inflicted on the *Ummah* of Muhammad (ﷺ) is worse than that of the disbelievers who are fighting the Muslims such as the *Tartars*, the Europeans and others. In front of ignorant Muslims, they pretend to support and love the family of the Prophet (ﷺ), but in reality they do not believe in Allah, in His Messenger, in His Book, and in His Commands and prohibitions, nor in repentance, punishment, Paradise, Hellfire nor in the Prophets before Muhammad (ﷺ) and other religions before Islam. They select the Words of Allah and His Messenger, known among Muslim scholars, and interpret them according to certain beliefs which they invent. They claim that these beliefs are matters of hidden knowledge. They have no limits in their heretical claims with regards to the Names and Verses of Allah (ﷻ) and in their distortion of the sense of the Words of Allah and His Messenger.."

Ibnu Taymiyya then said "It is known to us that the Syrian coasts were seized by the Christians because of their assistance (*An-Nusayriyya*). They are always co-operating with every enemy against Muslims. They help the Christians against Muslims. And one of the worst disasters for them was the victory of Muslims against the *Tartars*, and one of the most significant feasts for them is when the Christians capture Muslim harbors. Allah forbids. Those people (*An-Nusayriyya*) oppose Allah and His Messenger and were numerous at that time along the coasts and in other places, and as a result the Christians conquered the coast, Jerusalem and other towns. However, when Allah (ﷻ) guided the Muslim rulers, *Al-Mujaahidun* in His cause, such as *Nuur*

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[63] "*Umdat at-Tafseer*", *Ahmed Muhammad Shaakir*, Vol. 4, p. 146, 147.

* *Al-Baatiniyya*: a school of thought in Islam, characterized by divining a hidden, secret meaning in the revealed *Qur'an*.

ad-Deen Ash-Shaheed and *Salaah ad-Deen* and their followers, they captured the coasts as well as Egypt from the Christians which had been under *An-Nusayriyya* for about two hundred years. Both the *An-Nusayriyya* and the Christians agreed to fight the Muslims for Egypt but the Muslim *Mujaahidun* fought them and captured the country. In addition, the *Tartars* were unable to conquer Islamic lands, and kill the caliph of Baghdad and other Muslim leaders without assistance and support of *an-Nusayriyya*.

They have certain names by which Muslims know them. Sometimes they are called *Malaahidah* (atheists), sometimes *Al-karaamitah*, sometimes *Al-Baatiniyyah*, sometimes *Al-Ismaailiyya*, sometimes *Al-Kharmiyya* and sometimes they are called *Al-Muhammirah*. Some of these names are applied to all of them and some just to certain groups of them. There is no doubt that fighting these groups in the cause of Allah and carrying out legal punishment against them is the utmost pious deed and the greatest obligation. It is better than fighting the polytheists and the people of the Book who do not fight the Muslims. Fighting them is like fighting the apostates...*Abu Bakr as-Sedeeq* (ﷺ) and all the Companions of the Prophet (ﷺ) started fighting the apostates before fighting the disbelievers of the people of the Book. Their damage is worse than that of the people of the Book. Therefore, every Muslim should do his duty to fight them according to his capacity. Nobody should conceal any information about them. Instead he must expose them so that Muslims will know their hidden reality and punish them according to the commands of Allah and His Messenger. Anyone who helps to ward off their mischief and guide them to the right path will be rewarded enormously by Allah (ﷻ)"[64].

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[64] See: "*Majmu' Fataawee Ibnu Taymiyya*", Vol.25, p149 onward.

Taking Precautionary Measures Against Considering A Believing Individual A Disbeliever

The author of "*Sharh al-Aqeedah at-Tahaawiyah*" said:

"We must tell the truth about the false, innovated and distorted sayings which deny what the Prophet (ﷺ) has confirmed or confirm what he has denied, or permit what he forbids or forbids what he permits. We must also confirm the threats against them as indicated in the *Shari'ah* and prove that they are in a state of disbelief and that whoever says such things is a *Kaafir* (disbeliever)...However, if we are asked whether an individual person (*Ash-Shakhs al-Muayyan*) is a *Kaafir* or not? We cannot give a judgement except according to what he says, for it is the worst injustice to claim that Allah (ﷻ) will not forgive an individual and will make him abide in the Hellfire because this is the punishment of a *Kaafir* after death[65]. Also, *Ash-Shakhs al-Muayyan* might be forgiven for his mistaken independent judgement, or he might not be informed about other proofs, or he might have great *Eemaan* (belief) and good deeds which earn him the mercy of Allah, just like Allah forgives the man who said "If I die, grind me and then blow me away", and Allah (ﷻ) forgives him because of his fear of Him[66].

"However, this does not prevent us from punishing him in this world in order to stop his innovation. We have to ask him first to repent, and if he does not we should kill him. Also, if his saying itself is clear *Kufr*, we must say it is *Kufr* and the person who pronounces it becomes a disbeliever after proofs have been established against him."[67]

Therefore, we should be cautious in considering individuals disbelievers. There are important factors which need to be taken into consideration when talking about the invalidation of Islam.

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[65] He means that this is Allah's jurisdiction and not His Servants'.

[66] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 17, p.72.

[67] "*Sharh al-Aqeedah at-Tahaawiyah*": p 357, 358.

Firstly, there are several things which invalidate *Shahaadatayn*, either because they contradict the belief in Allah (ﷻ) or they contradict the belief in His Messenger (ﷺ) and what he conveyed. Whoever knows these ways of invalidation and their meanings from the *Qur'an* and *Sunnah* should inform others and classify their types and general rules according to his acquired knowledge. He should also indicate the evidence from the *Qur'an* and *Sunnah*, because this is part of the clarification of *Deen* and of enjoining good and forbidding evil. And whoever did so sincerely will be rewarded by Allah.

Secondly, these things which lead to disbelief differ in their indication of *Kufr*. Some of them indicate *Kufr* with a clear message but not with what enforces it. Some indicate *Kufr* with what enforces it but not with a clear message. And some requirement of the second category may be simply and easily understood with a little consideration whilst others are difficult to understand.

Whoever falls within the first category can be confirmed as a disbeliever. And nobody is excused except *Al-Mukrah* (the compelled person) as explained above within the framework of pronouncing it with the tongue without believing in it. With regard to the second category, a person is considered a disbeliever if he claims to be a God, because this requires another partner with Allah (ﷻ) even if he does not deny the Unity of Worship of Allah (ﷻ). This is also the case for someone who claims to have some attributes of Allah (ﷻ) such as the right to permit and forbid people.

By the same token, anyone who claims that the world is old is impliedly admitting that Allah does not create. There is no other interpretation to his statement. It is clear *Kufr* and no one is excused if he utters it. Or someone who accepts *Kufr* willingly and plainly. For example, if he says to a person who denies the existence of Allah "You are right" or "you are telling the truth". His explicit utterance is clearly *Kufr* and he is the same as the person who denies the existence of Allah. Sometimes, an individual person frequently perpetrates and persists in actions and sayings of *Kufr* which in themselves generate *Kufr*. For example, an individual who takes

disbelievers as friends. It is usually impossible to find an excuse for someone who commits actions and deeds throughout his life which lead to *Kufr*.

We should be cautious about ascribing *Kufr* to one who commits an act which leads to *Kufr* by considering the causes of this act of *Kufr*. We have to look at the manifest circumstances and factual evidence.[68] In reality, this matter is not open to all people. It is only open to those who are in charge of government and justice in the Islamic state.

We may consider the case of a person who throws the *Qur'an* into a rubbish bin. The jurists (*Fuqaha'*) have agreed that whoever commits this act, in itself, is a disbeliever. Because this act implies a disrespect and disdain for Allah's words (the *Qur'an*). If one sees this person, one can say that this is an act of *Kufr*. However, one cannot consider the individual person who has committed this act a (*Kaafir*) disbeliever until one knows at least two things: that this person knows that what he has thrown is the *Qur'an*, and that this person knows that the place where he has thrown the *Qur'an* is a rubbish bin. If the person acknowledges the act, it can be ruled that he is a disbeliever. The person may be illiterate or may not know what he has thrown; he may be blind and not able to see what he has thrown and where he has thrown it. This becomes factual evidence that he did not mean to show disrespect to the *Qur'an*. Thus, he is excused.

We should be circumspect with regard to considering a person to be a disbeliever. However, this is only until he commits a clear *Kufr* which has no other rational interpretation except that it is *Kufr*. We should be aware of all the sayings and deeds which engender *Kufr* if proofs have been established.

Thirdly, there are two judgments that follow the person who disbelieves: The first one is worldly. It implies that in this world an apostate deserves everything that *Shari'ah* law has stipulated with

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[68] *Ibnu Hajar al-Haythamee* makes a hint to this meaning in his book "*Az-Zawaajir An Irtikaabi Al-Qabaair*", vol.1, p. 28.

regard to apostasy and which should be carried out in this world. This is based upon the outward actions of the person without considering his heart's inner beliefs. Accordingly, an apostate deserves killing if he does not repent, be separated from his wife and should not be married to a Muslim woman and so on. And some of these judgements, such as repentance and killing, are the responsibility of the Muslim caliph (even if there is no caliph, the judgement should not be suspended).

The second judgement is of the Hereafter. It implies that the apostate deserves to abide in the Fire forever. However, the execution of this judgement on someone is solely the responsibility of Allah (ﷻ), the Best of Judges. We cannot implement it in this world and we do not categorically claim to know that any individual will go to either the Paradise or the Fire except for those whom Allah informed His prophets about, and the ten Companions who were named by the Messenger of Allah (ﷺ) and who were promised Paradise. Also, those whom Allah informs us about in His Book and through His Messenger. For example, He promised Hellfire to *Abee Lahab*.

Of course, we can give a general judgement and say: whoever disbelieves in Allah or leaves Islam abides in the Hellfire forever and is refused Paradise. This is as far as we can go in our judgement otherwise we would be unjust and oppressors. As *At-Tahaawee*, may Allah have mercy upon him, said "We do not categorically say that any of them will go either to Paradise or the Fire"[69].

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[69] *Al-Aqeedah at-Tahaawiyah* with explanation: p. 426.

Conclusion: Judgement with regard to sinners

Committing Sins only does not take a Muslim out of Islam

As previously mentioned, *at-Tahaawee*, may Allah have mercy upon him, said: We do not consider any of the people of our *Qiblah* to be disbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful. But nor do we say that the wrong action of a man who has belief does not have a harmful effect upon him".

Al-Imaam an-Nawawee, may Allah have mercy upon him, said: "You should know that the belief of *Ahlu Sunnah* and the belief of the righteous worthy *Salaf* and *Khalaf* (ancestors and successors) is that whoever dies and meets Allah as a believer affirming His unity (*Tawheed*) will definitely enter Paradise in any case. Those free from sins such as a child, an insane adult, a sincere repentant sinner who does not commit another sin after his repentance, and a person assisted by Allah not to commit a sin at all, will enter Paradise and avoid the Hellfire. But what it really means is: the march along *as-Siraat* (the Bridge) which is placed on the Hellfire, may Allah save us from it and from all evils."

"As for the sinner who dies without repenting, he is subject to Allah's Will and Judgement. If He wants, He will forgive and pardon him and send him to Paradise first like the first group; and if He wants, He will punish him in the Fire as He wishes and then send him to Paradise. Because those who die and meet Allah as believers affirming His unity will be in the Fire but only for a time and this is the case even if they committed grave sins. However, those who die and meet Allah as disbelievers will never enter Paradise even if they did good deeds. This is an overall summary of the people of correct belief (*Ahlu Sunnah Wal-Jamaa'*) with regard to this issue. A lot of evidence from the *Qur'an*, *Sunnah* and from reliable scholars of this *Ummah* have manifested this principle which entails absolute

knowledge. Therefore, if this principle is established, the chapter of *Ahaadeeth*[1] concerning this issue should be linked to it. And if any *Hadith* appears, on the surface, to contradict it, we should interpret this *Hadith* according to this principle so as to integrate the *Shari'ah* texts.[2]"

So, whoever dies as a believer and sincerely declares with his heart the *Shahaadatayn* will enter Paradise and not abide in the Hellfire forever no matter how much sin he commits. This is provided he does not consider those sins to have been lawful, denies a known matter of religion or commits an act that will invalidate his *Shahaadatayn* as explained before. Committing a sin by itself does not invalidate a person's *Shahaadatayn* and such an act does not lead a believer to abide in Hellfire forever. This is indicated by many *Ahaadeeth* which have emphasized that Paradise is the destiny of anyone who sincerely testifies that there is no god worthy of worship except Allah and that Muhammad is His slave and Messenger. These *Shahaadatayn* indicate *Tawheed* and the belief in everything that the Prophet (ﷺ) has conveyed. These *Ahaadeeth* indicate that misdeeds and sins alone do not prevent a Muslim from entering Paradise in the end, even if he is first punished in Hellfire. Among these *Ahaadeeth* are the following.

1- *Uthmaan* (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: "Whoever dies while he acknowledges that there is no god but Allah, will enter Paradise."[3]

2- *Abu Hurayrah* (رضي الله عنه) reported that the Prophet (ﷺ) said: "I testify that there is no god but Allah, and I am His Messenger. The man

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[1] The chapter which *an-Nawawee* entitled "Chapter: proof that whoever dies and meets Allah as a believer in His unity (*Tawheed*) will definitely enter Paradise."

[2] See: *Sharhu an-Nawawee alaa Saheeh Muslim*, Vol.1, p.217, the same is mentioned in the same volume, p220. See Also: similar statement by *Ibnu Taymiyya* in "*Al-Furqaan*" from "*Majmuat at-Tawheed*", p.506,507.

[3] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 1, p. 218.

who meets his Lord without harbouring any doubt about these (two fundamentals) will enter Paradise."[4]

3- *Ubaadah Ibnu Saamit* reported that the Messenger of Allah (ﷺ) said: "Who said: There is no god but Allah, He is One and there is no associate with Him, that Muhammad is His Servant and His Messenger, that Christ (*Eesaa*) is His servant and the son of His slave-girl and he (Christ) is His word which He communicated to Mary and is His spirit, that Paradise is a fact and Hell is a fact, Allah will let him enter Paradise through any of the eight doors which he likes". In another narration: "Allah will let him enter Paradise despite his sins."[5]

4- *Al-Abbaas Ibnu Abdul-Muttalib* reported that he heard the Messenger of Allah (ﷺ) saying: "He has relished the flavour of faith who has became pleased with Allah as Lord, with Islam as a code of life and with Muhammad as a Messenger."[6]

5- The Prophet (ﷺ) said: "When the people of Paradise enter Paradise and the people of Hell go to Hell, Allah (ﷻ) will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell."[7]

6- *Al-Maarur Bnu Suwayd* reported: "I heard *Abu Tharr* narrating from the Prophet (ﷺ) that he had said: "Gabriel came to me and gave me the tidings: Verily he who dies amongst your nation without associating anything with Allah will enter Paradise". I said: "Even if he committed adultery and theft?" He (the Prophet) said: "Yes, even if he committed adultery and theft."[8]

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[4] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 1, p. 224.
[5] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 1, p. 227. *Al-Bukhaaree* wrote it in his book "*Ahaadeeth al-Anbiyaa*".
[6] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p. 2.
[7] Agreed upon and the terms by *al-Bukhaaree* - see "*Saheeh al-Bukhaaree*", Vol. 1, p. 61 and "*Saheeh Muslim Bisharh an-Nawawee*", Vol. 3, p. 36.
[8] Agreed upon and the terms by *Muslim*, Vol. 2, p. 94. See also "*Saheeh al-Bukhaaree*" in the Book of Funerals.

Explaining this last *Hadith*, *an-Nawawee* said: "All Muslims have agreed on the Prophet's judgement that whoever dies as a polytheist (*Mushrik*) will enter Hellfire and whoever dies as a non-polytheist will enter Paradise. Concerning the entry of the polytheist to the Hellfire, it is in general. He will abide in Hellfire forever, and there is no difference between the People of the Book (a Jew and a Christian) and the idolaters and disbelievers. Also, the people of truth (*Ahlu Sunnah wal Jama'a*) make no distinction between an obstinate disbeliever and others, and between someone who opposes the *Shari'ah* of Islam or someone who is related to it but is considered a disbeliever because he denies its laws. As for the entry of the non-polytheist to Paradise, it is firmly decided. If he does not commit a major sin and then dies, he will enter only Paradise. If he commits a major sin and dies insisting on it, he will be subject to Allah's Will. If He forgives and pardons him, he will enter only Paradise. In other cases Allah may punish him and then take him out of Hellfire and send him to Paradise forever. As for the Prophet's saying (ﷺ): "Even if he committed adultery and theft", it is proof for *Ahlu Sunnah wal Jama'a* that those who commit major sins may not necessarily enter Hellfire, and even if they enter it, they will be taken out of it and abide in Paradise forever."[9]

As regards the *Ahaadeeth* which *an-Nawawee* mentioned which appear on their surface to contradict the previous principle we should interpret these *Ahaadeeth* according to that principle so that the *Shari'ah* texts are integrated. There are many types. One type, in its apparent meaning, denies the *Eemaan* of those who commit some sins. Another type deals with the situation where the Prophet (ﷺ) rids himself of those who commit some sins. Another type considers some of the sins as disbelief and polytheism[10]. Among these *Aheedeeth* are the followings.

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[9] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p. 97.

[10] *Abee Ubayd al-Qaasim bnu Salaam*, "*Risaalat al-Eemaan*", published with other books, p. 84.

1. The Prophet (ﷺ) said: "Abusing a Muslim is an outrage and fighting him is disbelief."[11]

2. The Prophet (ﷺ) said: "Don't become disbelievers after me, striking the necks of one another."[12]

3. The Prophet (ﷺ) said: "He who took an oath on other than Allah is a polytheist."[13]

4. The Prophet (ﷺ) said: "Two things are found among men which are tantamount to disbelief: slandering one's lineage and lamentation of the dead."[14]

5. The Prophet (ﷺ) said: "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."[15]

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[11] Agreed upon- See: "*Saheeh al-Bukhaaree Maa Fath al-Baaree*", Vol. 1, p. 96, and *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p. 54.

[12] Agreed upon- See: "*Saheeh al-Bukhaaree Maa Fath al-Baaree*", Vol. 1, p. 175, and *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p. 55.

[13] Reported by *Ahmed*, *Tirmidee* and *al-Haakim* in *al-Mustadrak* on the authority of *Ibnu Umar*. See: "*Al-Fathu ar-Rabbaanee*", Vol. 14, p. 164-166, and "*Saheeh Tirmidee Bisharh Bni al-Arabee*", Vol. 3, p. 18 and "*Al-Mustadrak*", Vol. 1, p. 18.

[14] See: *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p. 57.
Imam an-Nawawee is of the view that these two practices do not make a man a disbeliever in the technical sense of the term, but these are highly despised in Islam, since these are deeds of the *Jahiliyya*. The Arabs before Islam took pride in their high birth and slandered those who were born of poor parents and, secondly, they lamented over the dead by tearing their collars and beating their chests. The Holy Prophet condemned both these acts as the practices of the *Jahiliyya*.

[15] Agreed upon, and the terms by *Muslim*. See: "*Saheeh al-Bukhaaree*" in the Book of Drinks, and *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p.45.

6. The Prophet (ﷺ) said: "He who took up arms against us is not of us and he who cheated us is not of us."[16]

7. The Prophet (ﷺ) said: "He is not one of us who beats the cheeks or tears the front opening of the shirt or uttered the slogans of the days of ignorance (*Jaahiliyya*)."[17]

These *Ahaadeeth* have other considerations, but no sect interprets them according to their literal meaning except *al-Khawaarij* who consider the perpetrator of a major sin as a disbeliever (*Kaafir*).

As for *Ahlu Sunnah*, they all have the same attitude towards all these *Ahaadeeth.* They interpret them in accordance with the previous principle. However, their creeds differ in the explanation of these *ahaadeeth.* Some interpreted them as ingratitude (*Kufr an-Ni'mah*) and not as disbelief which takes a person out of the fold of Islam. Some took them to mean intimidation. Some thought that whoever permits the sins mentioned in those *ahaadeeth* is an apostate. Some, however, interpreted each *Hadith* in accordance with the aforementioned principle defined by *Ahlu Sunnah* (That is, those who commit major sins do not abide in Hellfire forever). Therefore, they did not commit themselves to a general interpretation of these *ahaadeeth.* And some interpreted them as indicating the deeds and sayings which are the result of *Kufr* and not *Eemaan* because *Eemaan* does not require those deeds of *Kufr.* Instead, it requires their abandonment.[18]

After mentioning some of the previous interpretations, *Al-Imaam abu Ubayd al-Qaasim bnu Salaam*, may Allah have mercy upon him, said: "This is our belief in this chapter: sins and misdeeds do not cancel *Eemaan* and obligate *Kufr*, but they only remove from *Eemaan* its truth and sincerity by which Allah (ﷻ) has described

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[16] *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p. 108.
[17] Agreed upon and the terms by *Muslim*, See: "*Saheeh al-Bukhaaree*" in the Book of Funerals, and *Saheeh Muslim Bisharh an-Nawawee*, Vol. 2, p.109.
[18] See the details of some of these interpretations in "*Risaalat al-Eemaan*" by *Abee Ubayd al-Qaasim bnu Salaam*, p. 84 onward.

believers and which has been imposed on them as a condition as dealt with in many places in the *Qur'an*. Allah (ﷻ) says:

> ***﴾Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause﴿***

Until,

> ***﴾Those who repent to Allah, who worship Him, who praise Him, who go out in Allah's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin the good and forbid the evil, and who observe the limits set by Allah. And who give glad tidings to the believers﴿***[19]

Allah (ﷻ) says:

> ***﴾Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness﴿***

Until,

> ***﴾And those who strictly guard their prayers at their fixed stated hours. These are indeed the inheritors. Who shall inherit the firdaws (Paradise). They shall dwell therein forever﴿***[20]

Allah (ﷻ) also says:

> ***﴾The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses are recited unto them, they (That is, the Verses) increase their Faith; and they put their trust in their Lord (Alone); who offer prayers perfectly and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with***

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[19] *At-Tauba - Al-Aayataan* 111-112.
[20] *Al-Mu'minun - Al-Aayaat* 1-11.

their Lord, and forgiveness and a generous provision (Paradise) ﴾[21]

Abu Ubayd al-Qaasim bnu Salaam said: "These Verses have explained and revealed the compulsory duties of *Eemaan* upon believers and excluded from it all sins. The *Sunnah* interpreted it with *Ahaadeeth* which contain characteristics of *Eemaan*. When sins get mixed up with *Eemaan*, it is said that these are not the conditions which Allah (ﷻ) has imposed upon the believers nor the signs that indicate the people of *Eemaan*. Accordingly, they are denied the truth of *Eemaan*[22] but are still called believers. If someone says: "How can we say: he is not a believer but still bears the name of *Eemaan*?" We will say this is the detailed language of Arabic which does not exclude the reward of the work of a worker if his work is not perfectly accomplished. People say to the craftsman if he has not done his work perfectly: "You have not done anything". They only denied him the perfection of his work, and not the work itself. For them, the craftsman is a worker by name and not a worker of excellent workmanship.

In addition, people say about a man who disobeys and mistreats his father: he is not his son and they know he is his real son. The same is said about the brother and the wife. *Abu Ubayd* said that "This is the same with *Ahaadeeth* in which the Prophet (ﷺ) absolves himself from any committed sin, such as his saying: "He is not one of us who does so and so". We do not consider these *Ahaadeeth* to mean that the Prophet (ﷺ) frees himself from a person who commits a sin. We consider this person disobedient and one who does not follow and maintain our religious obligations."

"Concerning the reported *Ahaadeeth* which indicate *Kufr* and *Shirk* (polytheism) by perpetrating sins, their meaning do not confirm that type of *Kufr* or *Shirk* which eliminates *Eemaan* from a

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[21] *Al-Anfaal - Al-Aayaat* 2-4.

[22] It means: sincerity and purity of *Eemaan*. That is, its truth, not mixed with any sin.

sinner. Their meaning is that these acts are the ethics and traditions of disbelievers and polytheists."[23]

In fact, there is plenty of absolute legal evidence (in the *Shari'ah*) which deals with the interpretation of these *Ahaadeeth*. Prominent among this evidence is the following.

1- Those detailed *Ahaadeeth* which indicate that people who commit major sins and misdeeds do not abide in Hellfire forever. They eventually end up in Paradise, after either a short punishment in Fire, or after Allah, the All-Forgiving, the Most Merciful, pardons and forgives them. We have already mentioned some of these *Ahaadeeth*, some of which have depicted sins as being worse, in their reality, than some acts that lead to *Kufr*. For example, fornication (*Zinah*) and theft are more serious than abusing a Muslim or lamenting the dead which were considered *Kufr*.

2- If those sins described as *Kufr* in some *Ahaadeeth* lead to apostasy from the religion of Allah, the Exalted, the Glorified, judgement upon them in this world, as agreed by all Muslims, would be as prescribed by the Prophet (ﷺ) in the *Hadith Saheeh* (Whoever changes his religion (Islam) kill him)[24]. Likewise, Allah (ﷻ) orders that the thief should have his hand cut off, that fornicator and slanderer be flogged. And if committing such sins was to lead to *Kufr*, judgement upon them would be killing, and if the perpetrators of these sins are considered disbelievers, their punishment would not be flogging or cutting off the hand and the pardon of the relative of the deceased would not be accepted, because the apostate is not pardoned and forgiven in this world. Verses from the *Qur'an*, the *Sunnah* and the consensus of the *Ummah* indicate that the fornicator, the thief and slanderer should not be killed. Rather, Islamic legal

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[23] See: "*Risaalat al-Eemaan*" by *Abee Ubayd al-Qaasim bnu Salaam*, p. 89 onward.

[24] Reported by *al-Bukhaaree* by way of *Ibnu Abbaas* in the Book of *al-Jihaad*.

punishments should be established against them. This, however, proves that they are not apostates.[25]

3- In the noble *Qur'an*, we find verses in which Allah (ﷻ) considers a sinner one of the believers and confirms that he has the attribute and brotherhood of *Eemaan*[26]. Allah (ﷻ) says:

> ***﴾O you who believe! Al-Qisaas (the law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the relatives of the killed person forgive their brother (the killer) something (That is, not to kill the killer by accepting the blood-money in intentional murders), then the relatives of the killed person should demand blood-money in a reasonable manner, and the killer must pay with handsome gratitude﴿***[27]

Here, Allah (ﷻ) does not say that the killer is not one of those who believe. Rather, He considers him as a brother of the relatives of the killed person. Without doubt, it indicates the brotherhood in *Deen*[28].

Also, Allah (ﷻ) says

> ***﴾And if two parties or groups among the believers fall into fighting, then make peace between them both,............The believers are nothing other than brothers (in Islamic religion). So make reconciliation between your brothers﴿***[29]

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[25] See: "*Risaalat al-Eemaan*" by *Abee Ubayd al-Qaasim bnu Salaam*, p. 89, and "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 361.

[26] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 361, "*Al-Aqeedah al-Waasitiyya*" with explanation, by *Muhammad Khaleel Harraas*, p.138-139.

[27] *Al-Baqarah - Al-Aayah* 178.

[28] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 361.

[29] *Al-Hujuraat - Al-Aayataan* 9-10.

Ahlu Sunnah Acknowledge Punishment for Sins as Stipulated

Although *Ahlu Sunnah wal Jama'a* confirm that major sins do not lead a person to apostasy, unless associated with a reason for disbelief. They do not say that the wrong action of a man who has belief does not have a harmful effect upon him. This was the position of a sect called (*Al-Murji'ah*)* who claimed that sins, major or minor, do not affect *Eemaan* as long as a person is a believer. This claim contradicts the Book of Allah and the *Sunnah* of His Messenger (ﷺ). Indeed, Allah (ﷻ) has informed us about the punishments flowing from sins and forbidden actions in the Hereafter.

Ahlu Sunnah consider that committing sins results in the punishment promised by Allah (ﷻ) in His Book and by His Messenger (ﷺ). These sins affect *Eemaan*, with regard to its increase and decrease, not as to its existence and disappearance. However, the increase in committal of sins may lead to *Kufr* and apostasy by way of denying some of the revelations of the Prophet (ﷺ) in order to justify one's desires and pleasure. The pursuit of desires and the committal of sins, if increased, kills the heart, which begins to justify everything the person does. He falls victim to his desires by permitting what is forbidden (sins). This leads him to *Kufr*.

The error of *Al-Murji'ah* was that they misinterpreted those *Ahaadeeth* which indicate that whoever dies on *Tawheed* will enter Paradise. For example, the saying of the Prophet's (ﷺ): "Whoever dies while he acknowledges that there is no god but Allah, will enter Paradise"[30] They thought that he will not be punished. However, there is no connection between the entry into Paradise and

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* *Al-Murji'ah*: they uphold the belief of *Irjaa'*. The sins, major or minor, do not affect *Eemaan* and that *Eemaan* neither increases nor decreases. The first to call to this belief was *Gheelaan Ibn Abee Gheelaan*. He was executed in 105 A.H. They claim that actions are not part of *Eemaan*, that people do not vary in *Eemaan*, that *Eemaan* does not increase and decrease and that one should declare himself a believer without saying 'If Allah Wills'.

[30] *Saheeh Muslim Maa Sharh an-Nawawee*, Vol. 1, p. 218.

punishment in Hellfire. A believer may be punished for the sins he has committed, as Allah Wills, and then sent to abide in Paradise forever[31]. *Al-Murji'ah* justify their belief on the basis of the verse

> ***﴾On those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds﴿***[32]

However, this verse was sent down regarding those Companions of the Prophet (ﷺ) who died before intoxicants were forbidden. They were not obliged to avoid it before it was made forbidden by Allah. This is emphasized by the cause of its revelation. It was reported that *Qudaamah Bnu Abdu Allah* and a group of the Companions drank alcohol after it was made forbidden and misinterpreted the verse. When this incident was reported to *Umar Ibnu Al-Khataab* (رضي الله عنه), he decided with *Ali Bnu Abee Taaleb* and all the other Companions that if those who drank the alcohol acknowledged that alcohol is forbidden they should be flogged but if they insisted that it is not forbidden they should be killed. *Umar Ibnu Al-Khataab* then told *Qudaamah*: "If you feared Allah, believed in Him and did righteous good deeds, you would not drink alcohol". The reason behind this verse was when Allah (ﷻ) forbade alcohol after the battle of *Uhud* and some of the Companions said: "What about our Companions who died and still drank alcohol?" Allah, the Exalted, the Glorified, then revealed this verse in which He indicated that there is no sin on anyone who eats or drinks anything at the time when it was not made forbidden if he was one of the righteous believers who feared Allah (ﷻ).[33]

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[31] *Sharh an-Nawawee Alaa Saheeh Muslim*, Vol. 1, p. 219.
[32] *Al-Ma'idah - Al-Aayah* 93.
[33] See: *Tafseer al-Qurtubee*, Vol. 6, p. 293, and "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 364, 365.

Major Sins

We have been told the punishment for all sins, both major or minor, and Allah (ﷻ) and His Messenger (ﷺ) have warned us against them. The believer should always fear Allah (ﷻ) because the best provision is *Taqwa* (Fear of Allah), avoiding His forbidden commands, knowing His legal punishments and to not overlook minor sins because Allah (ﷻ) says

> ***﴿Whoever commits a sin, will have the recompense thereof, and he will not find any protector or helper besides Allah﴾***[34]

The Prophet (ﷺ) said: "If a person commits a sin (an evil deed), a black spot is dotted on his heart. Then if he leaves that evil deed, begs Allah to forgive him and repents, his heart is cleared. But if he repeats the evil deed, then that black dot increases until his heart is completely covered by it."[35] This is *Ar-Raan* which Allah (ﷻ) mentioned in His Book:

> ***﴿Nay! But on their hearts is Ar-Raan (covering of sins and evil deeds) of that (sins) which they used to earn﴾***[36]

Some scholars advised the people not to look at the triviality of a sin, but at who they were disobeying. *Al-Hasan al-Basree* said "abandoning sins is easier than asking for repentance"[37]. This is supported by the Prophet (ﷺ) saying in the *Hadith Saheeh* "Avoid what I order you not to do, and do what you can of what I order you

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[34] *An-Nisaa - Al-Aayah* 123.
[35] Reported by *Ibnu Jareer, Tirmidee, An-Nasa'ee* and *Ibnu Maajah*- See: "*Saheeh Tirmidee Bisharh Ibnu Arabee*", Vol. 12, p. 234; *Tirmidee* classifies this *Hadeeth* as: *Hasan Saheeh*, and "*Sunan Ibnu Maajah*", Vol. 2, p. 1418.
[36] *Al-Mutaffifeen - Al-Aayah* 14.
[37] "*Az-Zawaajir An Irtikaabi Al-Qabaair*", vol.1, p. 12.

to do"[38]. The Prophet (ﷺ) referred to ability regarding the application of orders but denied it when mentioning the forbidden deeds. This is an indication of its seriousness and bad effect. All efforts should be made to shun sins. *Al-Fudayl Ibnu Iyaad* said "The more you deem a sin small, the bigger it becomes to Allah, and the more you consider a sin bigger, the smaller it becomes to Allah". The *Salaf* said "Sins lead to *Kufr*[39]. Sins harden the heart and, accordingly, all good deeds desert it. The heart is left alone to commit evil deeds with no control over it except that of *Shaytaan* (Satan) who is taken as *Walee* (friend, supporter) instead of Allah. *Shaytaan* leads the heart astray and misguides it until it is lead to *Kufr* (disbelief).

Allah (ﷻ) has clearly warned us of some particular sins and threatened with severe punishment anyone who commits them. The Prophet (ﷺ) informed us that there are major destructive sins (*Muhlikaat*) and mentioned some of them in a number of *Saheeh Ahaadeeth* calling them major sins. Among these *Ahaadeeth* are the following.

1. It is narrated on the authority of *Abdu Ar-Rahmaan bnu Abee Bakrah* that his father said: "We were sitting in the company of the Messenger of Allah (ﷺ) who said: "Should I inform you of the greatest of the sins?" (the Holy Prophet repeated it three times). Then he said: "Associating anyone with Allah, disobedience to parents, false testimony or false utterance". The Prophet was reclining, then he sat straight. He repeated it so many times that we wished he would become silent."[40]

2. It is reported on the authority of *Abee Hurayrah* that the Messenger of Allah (ﷺ) said: "Avoid the seven major destructive sins". It was said (by the one who heard): "What are they, Messenger of Allah?" He (the Prophet) replied: "Associating

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[38] Narrated by *Al-Bukhaaree* and *Muslim*: "*Fathu al-Baaree*", Vol. 17, p.21, *Al-Halabee* Publication, and "*Saheeh Muslim Bisharh an-Nawawee*", Vol. 5, p. 19.

[39] "*Az-Zawaajir An Irtikaabi Al-Qabaair*", vol.1, p. 12.

[40] *Saheeh Muslim Maa Sharh an-Nawawee*, Vol. 2, p. 81-82, and *Al-Bukhaaree* narrated the same *Hadeeth* on the authority of *Anas* in the Book of *Ad-Diyaat* (Payment for bloodshed).

anything with Allah, magic, killing of one whom Allah has declared inviolate without a just cause, taking the property of an orphan, consuming usury, turning back when the army advances, and slandering chaste but unwary women who are believers."[41]

3. It is narrated on the authority of *Abdu Allah Bnu Amru Bnu al-Aas* (ﷺ) that the Messenger of Allah (ﷺ) said: "Abusing one's parents is one of the major sins". They said: "Messenger of Allah, does a man abuse his parents too?" The Holy Prophet replied: "Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his mother."[42]

There are other sins mentioned in other *Ahaadeeth* which are also considered major sins. These sins are not limited to a particular number in the *Ahaadeeth*[43]. This is to encourage the believers to avoid all sins and evil deeds, for fear that a sin may be a major one. However, the *Salaf* and *Khalaf* (Ancestors and successors) scholars have held the view that sins are divided into minor and major. But, without doubt, every sin is a violation of Allah's commands and interdictions. This is abominable to His Majesty. Nevertheless, some sins are smaller than others.

The Definition of a Major Sin and its Standard

Scholars have differed in their definitions of major sin and its distinction from minor sin[44]. Most agree that major sin is every sin resulting in a specific punishment or which results in a threat of the Fire, or the Curse or Wrath of Allah. This definition is reported by *Ibnu ab-Baas* (ﷺ) and *Hasan al-Basree*, may Allah have mercy

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[41] *Saheeh Muslim Maa Sharh an-Nawawee*, Vol. 2, p. 82-83, and *Al-Bukhaaree* narrated it in the Book of *Al-Wasaaya* (Wills and testaments).

[42] Agreed upon and the wordings by *Muslim*: See: *Saheeh Muslim Maa Sharh an-Nawawee*, Vol. 2, p. 82-83.

[43] *Sharh an-Nawawee Alaa Saheeh Muslim*, Vol. 2, p. 84.

[44] See what they said in "*Az-Zawaajir An Irtikaabi Al-Qabaair*", vol.1, p. 4 onward, and "*Sharh an-Nawawee Alaa Saheeh Muslim*", Vol. 2, p. 85 onward.

upon him[45]. *Abu Haamid al-Ghazaali*, may Allah have mercy upon him, said: "Every sin committed by a person without the feeling of fear, alarm or remorse, with such disregard, neglect and repetition is a major sin. Every sin attributed to a slip of the tongue or soul and to a moment of suspension of fear of Allah (*Taqwa*), and which causes great remorse for the sin, is not considered a major sin."[46]

In his book "*Al-Qawaa'id*" (the Rules), *Sheikh al-Izu Bnu Abdi as-Salaam* said: "If you want to know the difference between minor and major sins, compare the heinous act of the offence to the wicked acts of the defined major sins. If it is less than the least wicked acts of the major sins, it is a minor sin; and if it equals the lower wicked act of the major sins, it is a major sin. Therefore, whoever abuses Allah (ﷻ) or His Messenger (ﷺ), or disdains any of the Prophets or disbelieves one of them, or throws the *Qur'an* in the rubbish bin, he has indeed committed a major sin. Also, if he forces a chaste woman to have sex with someone or catches a Muslim to be killed, this act is without doubt greater than the act of taking the property of an orphan, although the latter is considered a major sin as well."

"In addition, if he tells disbelievers about the secrets of Muslims knowing that they will kill them, capture their women and children, plunder their money, rape their women or destroy their houses, he will be committing wicked acts which are greater than his turning back, without excuse, when the army advances though this latter sin is a major sin itself. Allah (ﷻ) has laid down that false testimony and taking the property of an orphan are major sins. And if they are involved in taking a large amount of money, they are major sins. If they are involved in taking a small amount of money, they can still be considered major sins. Similarly, Allah (ﷻ) makes drinking one drop of alcohol as one of the major sins, even if it causes no evil act. The study of the similarity or otherwise of the wicked acts of sins is an honour, and no one is guided to it except

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[45] "*Sharh al-Aqeedah at-Tahaaweyyah*", p. 418 and "*Sharh an-Nawawee Alaa Saheeh Muslim*", Vol. 2, p. 85.

[46] *An-Nawawee* copied it from *al-Ghazaali* in "*Sharh an-Nawawee Alaa Saheeh Muslim*", Vol. 2, p. 85.

those whom Allah favours. And the understanding of the similarity is better than its opposite. We can only determine the good deeds and the wicked deeds approximately."[47]

Sheikh al-Izu Bnu Abdi as-Salaam then said: "Some scholars have defined the major sins as every sin which has assigned to it a threat, prescribed punishment or a curse. Killing a believer is a major sin because it is associated with a threat and curse. Fighting a Muslim, fornication, theft and slandering chaste Muslim men and women are major sins because they are associated with prescribed punishments (*Hudud*). Therefore, every sin known to cause wicked harm similar to that which has assigned to it a threat, curse or prescribed punishment or greater than it is a major sin."[48]

Some Major Sins

Scholars have provided general rules only to distinguish between minor and major sins. Some Qur'anic texts and *Ahaadeeth* have defined major sins, and some Qur'anic texts and *Ahaadeeth* have identified minor sins. Some sins are capable of being both minor and major. All efforts should be made to avoid any sin, and particularly major ones laid down by the *Shari'ah* as well as those that are most likely to be major sins. The believer is required to not overlook any sin, nor insist on it no matter how small it is, because scholars have stipulated that insisting on a minor sin is like committing a major one. Insistence is to repeat a minor sin so regularly as to lead a person to show little concern for his religion[49].

The following major sins are mentioned by *Ibnu Hajar al-Haytamee* in his book (*Az-Zawaajir An Iqtiraafi Al-Qabaair*). Major *Shirk**, minor *Shirk* which is *Riya'** and false anger. Animosity and

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[47] "*Qawaa'id al-Ahkaam*", Vol.1, p.23-24.
[48] Ibid.
[49] "*Qawaa'id al-Ahkaam*", Vol.1, p.27.
* Major *Shirk* is divided into four categories:
Shirk ad-Du'a: invoking or supplicating a false god besides Allah (ﷻ). That is, invocation or supplication by either invoking other than Allah or invoking Him through a created being or thing, such as a prophet, an angel, a saint, and so on.

envy. Arrogance and conceit. Deception, hypocrisy and oppression. Avoiding people out of arrogance and contempt. Greed and discontent with decreed fate. Looking at the rich because of their richness and mocking the poor for their destitution. Emulation for worldly gains. Adorning oneself for another person with forbidden ornaments, praising him or flattering him even though he does not deserve it. Fighting for the pride and haughtiness of other than Allah's *Deen* and disregarding Allah's obligations and Commands. Following one's desires and avoiding the Truth. Mistrusting Muslim. Rejecting the Truth if it contradicts one's own desires or if it comes from someone one hates. Showing satisfaction with a sin and insisting on doing it. Forgetting Allah (ﷻ) and the Hereafter. Feeling secure from Allah's deception and persisting in committing sins. Mistrusting Allah (ﷻ) and losing all hope of His mercy.

"Also, learning knowledge for the sake of worldly gain, concealing knowledge and not practising one's knowledge. Telling lies about Allah and His Messenger (ﷺ) deliberately. Establishing a bad *Sunnah* (innovation) among people and abandoning the *Sunnah* of the Prophet (ﷺ). Breaking promises. Loving the oppressors and sinners and hating and abusing the righteous. Spreading words that lead to greater corruption and damage and which cause Allah's displeasure. Accepting and encouraging major sins. Clinging to evil and lewdness. Forgetting the *Qur'an*. Disputing and arguing. Pursuit for victory (not truth) in discussing the *Qur'an* and religion. Not purifying the body or the clothes from urine and showing one's *Awra* (The parts of the body that must always be concealed, except in front of a spouse) unnecessarily. Having sexual intercourse with a menstruating woman."

Shirk an-Niyya wal Iraadah wal Qasd: having the intention and determination to deliberately do any type of act of worship to a god other than Allah (ﷻ).
Shirk at-Ta'a: obeying any created being. This is against the Command of Allah, which is easy to commit.
Shirk al-Mahabbah: loving a created being or an object more than or as much as Allah (ﷻ).
* *Shirk al-Asghar* (*Riya'*): carrying out a religious act for worldly gains and not for the pleasure of Allah (ﷻ), for example, giving *Zakaat* for the sake of fame and praise.

"Abandoning *Salaat* (Prayers) intentionally. Delaying *Salaat* beyond its stated fixed times deliberately or performing it before the fixed time without excuse (travel or illness). Also, leading people in prayers and knowing they hate him as *Imam*. Not straightening the lines in *Salaat* and getting ahead of *Imam* in prayers. Taking graves as places for worship (mosques) and kindling lamps around them. Women traveling alone. Abandoning traveling or return from it out of pessimism. Abandoning the Friday prayer without excuse and walking across the shoulders of people during Friday prayer. Men wearing silk, gold or silver except as a finger ring. Men dressing up like women and talking and walking like women. Women imitating men. Prancing while walking. Beating the cheeks, tearing the front opening of the shirt and lamenting on the dead. Bursting into loud laments when a disaster occurs."

"Abandoning *Zakaat* and delaying it beyond its stated fixed time without lawful excuse. Withholding the debt of a creditor who is in a financial straits and knowing that he is in difficult circumstances. Covetously withholding *Sadaqah* (charity). Withholding excess water from the needy and the poor. Not fasting a day of *Ramadaan* without excuse (such as being on a journey or due to illness). Fasting during the two (*Eids*) festivals and on *Tashreeq* days (eleventh, twelfth and thirteenth of *Dhul-Hijja*). Abandoning *Hajj* although one can afford it. Eating or drinking intoxicants (alcohol, drugs). Eating the meat of pigs or of animals not slaughtered in accordance with Islamic *Shari'ah*."

"Devouring interest (*Riba'*), giving it, recording it and being witness to it. Devouring the money by using corrupt sales and by other prohibited manners of earning. Monopoly and deception in commerce. Selling the goods by false oath and giving less in measure and weight. Taking the property of an orphan. Spending money in prohibited deeds and building haughtily for no need. Betraying one's partner and representative. Unlawful arbitrariness which is to usurp other people's money unjustly. Delaying the wages of a laborer or not paying him after he finishes his work. Taking free money and keeping it from the wayfarer (*Ibnu as-Sabeel*), and so on."

Ibnu Hajar al-Haytamee mentioned other major sins and it is worth reading his book[50].

Actions Which Remove Punishment From Sinner

If a believer commits a sin, Allah (ﷻ) opens to His slave the doors of His mercy to allow him to escape from His punishment. This is if he sincerely fears him and refrains from sinning.

Scholars have investigated, in the *Qur'an* and the *Sunnah*, those actions which remove punishments. Here, we summarize the author of *al-Aqeedah at-Tahaaweyyah*[51] in this respect. He said: "The perpetrator of sins has the punishment of the Hellfire removed from him for ten reasons, known from the *Qur'an* and *Sunnah*". He mentioned the followings.

First reason: *Repentance.*

Allah (ﷻ) says

> ***﴾Then, there had succeeded them a later generation who have given up prayers and have followed lusts. So they will be thrown in Hell. Except those who repent and believe, and do right. Such will enter Paradise and they will not be wronged in aught﴿***[52]

Allah (ﷻ) also says

> ***﴾Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I***

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[50] See: his book "*Az-Zawaajir An Iqtiraafi Al-Qabaair*": Volume I and II. Among other scholars who wrote about major sins, their sections and evidences *al-Imaam ad-Dahabee* in his book "*Al-Kabaair*" (Major sins) and also *Sheikh Muhammad Bnu Abdul Wahaab* in his book "*Al-Kabaair*".

[51] See "*Sharh al-Aqeedah at-Tahaaweyyah*", p.511-517.

[52] *Maryam - Al-Aayataan* 59-60.

will accept their repentance. And I am the One Who accepts repentance, the Most Merciful ﴿[53]

The repentance which annuls punishment is the sincere repentance derived from the heart, not one confined to the declaration of the tongue. The sincere repentance accompanied by remorse and regret of the previous evil deeds and sin, determination not to return to it and by performing righteous deeds.

For every person in the *Ummah*, repentance is the way for blotting out sins. And there is nothing that can guarantee the forgiveness of sins except sincere repentance, Allah (ﷻ) says

﴾***Say: "O "Ibaadee"(My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful*** ﴿[54]

Second reason: Al-Istighfaar *(Asking Allah's forgiveness).*

Allah (ﷻ) says

﴾***And Allah would not punish them while they seek His forgiveness*** ﴿[55]

In fact, *Al-Istighfaar* is part of repentance, because *Al-Istighfaar* is to ask Allah (ﷻ) to forgive one's sins previously committed, and it requires remorse for past evil deeds. Therefore, asking Allah's forgiveness is the sign for this remorse. However, repentance exceeds *Al-Istighfaar* because it denotes determination to avoid evil deeds and sins in the future.

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[53] *Al-Baqarah - AlAayah* 160.
[54] *Az-Zumar - Al-Aayah* 53.
[55] *Al-Anfaal - Al-Aayah* 33.

Third reason: *Doing good deeds*

Allah (ﷻ) says

﴾Verily, the good deeds remove the evil deeds﴿[56]

Fourth reason: *Suffering worldly misfortune.*

The Prophet (ﷺ) said: "No fatigue, no disease, no sorrow, no sadness, no hurt, no distress befalls a Muslim, even if it is the prick he receives from a thorn, but that Allah wipes out some of his sins for that."[57]

The expiation of a sin occurs because of the misfortune itself. If the afflicted person is patient, he will receive a new reward besides his expiated sins. If he shows annoyance, he will earn a new sin. The expiation of his sins lies with a disaster.

Fifth reason: *The punishment in the grave.*

Sixth reason: *Horror and distress of the Day of Resurrection.*

Seventh reason: *Intercession of those whom Allah (ﷻ) will permit to intercede on the Day of Resurrection.*

Eighth reason: *The pardon and forgiveness of Allah, the Most Merciful, without intercession*

Allah (ﷻ) says

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[56] *Hud - Al-Aayah* 114.

[57] Agreed upon - See "*Riyaad as-Saaliheen*", p. 31.

﴾But He forgives except that (anything else) to whom He pleases﴿[58]

Ninth reason: *Supplications of the believers and their* Istighfaar *(asking for forgiveness) in this life and after death.*

Tenth reason: *The rewards obtained by a believer after his death*

Such as a *Sadaqah* (charity), reciting of the *Qur'an*, and *Hajj* (pilgrimage). *Ahlu Sunnah* have agreed that deceased believers benefit from the efforts of the living people as a result of two things. Firstly, what the dead person has done during his life. The Prophet (ﷺ) said: "When a man dies his action ceases to earn reward for him except three things: the ever-recurring charity, the knowledge from which benefit is derived and the pious offspring who pray for him"[59]. Secondly, a Muslim's prayers, charity, *Hajj* and asking Allah' forgiveness. However they disagree with regard to the physical religious observances such as fasting and reciting the *Qur'an*. *Abu Hanifah*, *Ahmed* and a group of *Salaf* scholars agreed that these prayers, hajj, charity, and so on of Muslims reach the dead Muslims. While *ash-Shaafi'i* and *Maalik* believed they do not reach them.

The proof that the dead believers benefit from things they do not do is Allah's saying:

﴾And those who came after them say: "Our Lord! Forgive us and our brothers who have preceded us in faith"﴿[60]

Allah (ﷻ) praises them because they ask Him to forgive the believers who preceded them. Therefore, this is clear evidence that they benefit from the *Istighfaar* of the living people.

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[58] *An-Nisaa - Aayah* 48, and *Aayah* 116.
[59] Reported by *Muslim* in his "*Saheeh*" from a *Hadeeth* by *Abee Hurayrah*, and by *al-Bukhaaree* in "The Book of *Al-Adab*" (Good Manners).
[60] *Al-Hashr - Al-Aayah* 10.

Among the evidence that the dead benefit from the supplication of living people is the common consent of the *Ummah* to pray for him during collective prayers. There are numerous supplications mentioned in the *Sunnah* during funeral prayer, as well as after burial. The Prophet (ﷺ) used to teach his Companions when they went out to the graveyards: "Peace be upon you, the inhabitants of the city (graveyard), among the believers and Muslims, and we will, *Insha' Allah*, follow you. I beg of Allah good health for us and for you."[61]

The evidence that the reward of alms reaches a dead person is the *Hadith* reported by *A'isha* (رضي الله عنها) in the *Saheehayn* (*Al-Bukhaaree* and *Muslim*). *A'isha* (رضي الله عنها) reported that a man came to the Prophet (ﷺ) and said: "O Messenger of Allah, my mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet (ﷺ) replied in the affirmative [62].

It is also reported in the *Saheehayn* that *A'isha* (رضي الله عنها) said that the Prophet (ﷺ) said: "Whoever died and he ought to have observed *Saum* (fast) (the missed days of Ramadan) then his guardians must observe fast on his behalf"[63].

The evidence that the reward of *Hajj* reaches the dead is the *Hadith* narrated in "*Saheeh al-Bukhaaree*". *Ibnu ab-Baas* (رضي الله عنه) reported that a woman from *Juhainah* came to the Prophet (ﷺ) and said: "My mother vowed to perform *Hajj* but she died, can I perform *Hajj* on her behalf?" The Prophet (ﷺ) replied: "Perform *Hajj* on her behalf, you see, if your mother was in debt, would you pay it back? Pay Allah's debt, He is more entitled to that"[64].

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[61] Narrated by *Muslim*, see "*Saheeh Muslim Bisharh an-Nawewee*", Vol. 7, p.89.
[62] Agreed upon and the terms by *Muslim*. See "*Saheeh Muslim Bisharh an-Nawewee*", Vol. 7, p.89.
[63] Agreed upon - see: "*Saheeh al-Bukhaaree*" in the "Book of *As-Saum*" (Chapter: Whoever died and he ought to have observed *Saum*).
[64] Narrated by *al-Bukhaaree*. See: "*Saheeh al-Bukhaaree maa Fath al-Baaree*", Vol.4, p.52.

And this does not contradict Allah's saying:

> ***﴿And that man can have nothing but what he does (good or bad)﴾***[65]

And His saying:

> ***﴿He gets reward for that (good) which he has earned﴾***[66]

And His saying:

> ***﴿This day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do﴾***[67]

When a man embraces Islam, affiliates himself with his Muslim brothers in a bond of brotherhood in belief, and lives in harmony with them and helps them, he is, in fact, endeavoring to prompt them to pray for him after his death and to ask Allah to forgive and have mercy upon him. Therefore, this acquisition (after his death) is achieved by his own good deeds during his life. So, the fact that the deceased does benefit from the supplications of his brothers in religion does not contradict the verses cited. Because these are clear verses that indicate Allah's justice, and they indicate that no person shall be punished for the sins of another. And this is as the case with the kings of the world today. These verses also indicate that no one succeeds except by his own deeds. And the ambition of getting the rewards of the deeds of his father, forefathers or his scholars are of no avail to him.

There are certain customs and innovations which are not included because they are not supported by evidence in the *Shari'ah* and no scholar has confirmed them. For example, hiring people to recite the *Qur'an* and offer it to the deceased. Such act has never been confirmed by any scholar. The jurists have merely disagreed about the possibility of hiring someone to teach the *Qur'an*. As for hiring somebody to recite the *Qur'an*, or to pray or fast and to offer

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[65] *An-Najm - Al-Aayah* 39.
[66] *Al-Baqarah - Al-Aayah* 286.
[67] *Yaa-Seen - Al-Aayah* 54.

them as rewards for the dead person, all scholars have agreed that these are not accepted. Only voluntary recitals for the deceased are accepted.



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